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PROPOSITIONS

—FOR THE—

DEBATE

BETWEEN

Elder S. H. BASHOR, (of German Baptist Church,) Ashland, O.,

—AND—

Elder WM. DILLON, (of United Brethren Church), Dayton, O.

-
- I.—That trine immersion is the only mode of baptism taught or practiced by Christ or His Apostles and the primitive church.
 - II.—That baptism as commanded by Christ and practiced by the Apostles is for the remission of sins.
 - III.—That feet-washing is not an ordinance of the house of God to be practiced in connection with the Lord's Supper and communion, and was not thus practiced by the Apostles and primitive church.
 - IV.—That the Lord's Supper is a full meal, to be eaten in the evening of the day only.

MODERATORS.

REV. WILLIAM MILLER, PRESIDENT; Alliance, O.,

DR. J. E. ROOP, (G. B.) Ashland, O.,

REV. S. W. KOONTZ, (U. B.) Canton, O.

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—≡ RULES ≡—

GOVERNING THE

DILLON--BASHOR DEBATE,

Adopted in the beginning of the discussion.

1. The terms in which the question in debate is expressed and the point at issue, should be clearly defined, that their could be no misunderstanding respecting them.

2. The parties should mutually consider each other as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, privilege, and a desire for truth with himself; and that it is possible therefore, that he may be in the wrong and his adversary in the right.

3. All expressions which are unnecessary, or without effect in regard to the subject in debate, should be strictly avoided.

4. Personal reflections on his adversary should in no wise be indulged.

5. The consequences of any doctrine are not to be charged on him who maintains it, unless he expressly avows them.

6. As truth and not victory is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to answer an adversary by arts of sophistry, or to lessening the force of his reasoning by wit, caviling or ridicule, it is a violation of the rules of honorable controversy.

7. Neither party shall indulge in contemptuous mirth, irreverence or lightness respecting the religious practice of the other.

W. DILLON.

S. H. BASHOR.

Phonographically Reported by

H. J. DAVIES, of Pomerene & Davies, Cleveland, O.

1881.

DEBATE

—ON—

TRINE IMMERSION.

PROPOSITION I.—That trine immersion is the only mode of baptism taught or practiced by Christ or His Apostles and the primitive church.

AFFIRMATIVE—Elder Bashor. **NEGATIVE**—Elder Dillon.

Mr. Bashor's Opening Address.

Gentlemen Moderators, Brethren, Sisters and Friends.—I would much rather this afternoon could we meet upon the common platform of christian union upon all the subjects that pertain to christian doctrine and christian practice. But I am pleased that we can meet in some sense united in the faith and doctrines of Christ. The position that we occupy toward each other as relating to the matter to be before us for discussion is one in which all who believe in the doctrines of the gospel should be interested. The fact that Jesus Christ incorporated in the doctrines of the church the ordinance of christian baptism—gave it as his last commission—should command our serious consideration and candid investigation.

Our object in the discussion of the proposition relating to the mode of christian baptism is the truth; and the doctrines of Jesus should prevail. This is not a fight of man over man, but of truth over error; and I desire that in this discussion the truth may prevail, no matter where it places me and my brethren.

I affirm the simple proposition that “trine immersion is the only mode of baptism taught or practiced by Christ or His Apostles and the primitive church.”

I would have liked to have had this proposition stated a little differently; but under the circumstances, in our arrangements, this was about the best that could be done.

I am not called upon to defend trine immersion as a mode of christian baptism, because the wording of the proposition admits or signifies that the disputants and the churches represented in this discussion agree upon the validity of trine immersion. I do not affirm that trine immersion is gospel baptism. The proposition only asks me to affirm that it is the *only* mode of baptism taught by Christ or practiced by the Apostles and primitive church.

The discussion, then, as stated before, is not upon trine immersion at all. It is as to whether the mode of baptism practiced by the church with which I stand identified—a mode of baptism that is admitted to be valid by the denomination represented by my opponent in this discussion—is the only mode of baptism taught by Christ or practiced by the Apostles and primitive church. The reason I say that they admit it is valid is because they have sometimes been known to administer trine immersion; or, if not that, frequently to accept in full membership persons who have been baptized by trine immersion by ministers of other denominations.

The battleground, then, in this discussion is not upon trine immersion; and after all, the question involved is, not as to whether trine immersion is christian baptism, but is anything else baptism as commanded by Christ or practiced by the Apostles? That Christ commanded trine immersion, that it was practiced by the Apostles and primitive church, this proposition admits; and the question to-day turns upon the validity of single immersion by a backward action, sprinkling and affusion or pouring. That is the proposition, negative though it is, that I am called upon to affirm. I affirm that trine immersion is the *only* mode of baptism commanded by Christ and practiced by him or the apostles;—that he commanded and his disciples practiced no other form of baptism, whether single immersion by backward action, in the name of Jesus only, in the name of the Trinity, trine aspersion, single aspersion or pouring.

My first argument is drawn from the history of the church. All forms of baptism introduced by individuals or Councils of the church since the organization of the church by Christ and the Apostles are innovations. If, then, it can be shown that sprinkling, pouring and single immersion, including the backward action, have been introduced since the days of the Apostles, my proposition is sustained and the gentleman's practice disproved.

The backward action of the body in baptism was introduced since the Reformation. To establish this, I call attention to the history of the backward action of the body in the administration of christian baptism. Robinson, a learned divine, in his work on Baptism, page 696, declares:

"The first English Baptists, when they read the phrase '*buried in baptism*,' instantly thought of an English burial, and therefore baptized by laying the body [backward] in the form of burying in their own country. But they might have observed that Paul wrote to the Romans, and that the Romans did not bury but burned the dead, and buried nothing of the dead but their ashes in urns. So that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England."

Judson also, a Baptist writer, referring to this matter, says:

"Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previously to that period, the Baptists had formed churches in different parts of the country and having always seen infants when baptized taken into the hands of the administrator and laid under the water in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought

of course, that a candidate for baptism, though a grown person, should be treated in the same manner and laid backward under the water. They were probably confirmed in this idea by the phrase 'buried in baptism.' The consequence has been that all the Baptists in the world who have sprung from the English Baptists have practiced the backward posture. But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid when attempting to bow in the practice, until his head was submerged, and rose by his own effort." [Judson on Baptism, page 112.]

Now, this is the history of the introduction of the backward act in baptism—that it has been introduced since the Reformation. Judson tells us that from the beginning it was not so; that the candidate for baptism had his head placed under the water by a forward action; and that not until after the Reformation, or the time of the English Baptists, did the manner of baptizing change from the forward to the backward act. It is therefore fourteen hundred years too young to be apostolic baptism. How could a practice introduced fourteen hundred years after Christ be authorized by him or practiced by his immediate successors?

Now, when I go back to men who lived in the fourteenth century and certainly understood the usages of the christian church in the administration of baptism, who were well acquainted with all the changes that were made, and tell us positively that the backward act in baptism was first introduced in that century, it shows that, so far as it relates to the position of the body, it is just fourteen hundred years too young to have been taught by Christ or practiced by the Apostles and primitive church; and every candidate, or the majority of them, at least, that my brother baptizes he lays backward in the water. It is not apostolic, because he has changed the manner—the form. And he goes back, in the backward action, not to Jesus Christ and the Apostles, but to the fourteenth century—fourteen hundred years this side of the Apostles—and bases a practice upon the practice of the English Baptists, contrary to the usages of the entire church for fourteen hundred years.

My second argument is, that single immersion by a forward action in the name of the Father and of the Son and of the Holy Ghost, or in the name of the Trinity, was practiced first by sanction of the Fourth Council of Toledo, about A. D. 635; and this practice of single immersion by a face forward action sanctioned by the Fourth Council of Toledo was in the name of the Trinity, and was only admitted in Spain, and was practiced in no other portion of the world.

I call attention to Chrystal's Modes of Baptism, page 100. After investigating the subject thoroughly, he refers to the matter in this language:

"The Fourth Council of Toledo enjoined, in accordance with the opinion of a Roman Bishop, Gregory the Great, the single immersion in the limits of its own jurisdiction, while Gregory, however, testified that the mode of Rome was still the ancient trine immersion. This is the first clear appearance of the single immersion, either in the Fathers or Councils of the church, as a mode allowed by the orthodox."

Now, here I might multiply testimony and would only bring forward the same fact. Single immersion by a face forward action had been practiced before the year 635, but it had only been practiced in the name of Christ or into the death of Christ; and the name of the Trinity, the Father, Son and Holy Ghost, as Christ commanded, into which all believers must be baptized, was not used in connection with the practice of single immersion. But a dispute having arisen in Spain between the Arians and the church regarding the doctrines of the Trinity, the Arians being a despised sect, the Fourth Council of Toledo changed from trine to single immersion that they might not be like the Arians, and that was their only reason. They did not change it because Jesus and the Apostles taught single immersion; they did not base an argument in favor of that change upon the apostolic commission; they did not base it upon apostolic practice; but they based it upon the ground that the Arians perverted the doctrines of the Trinity, and they changed that they might not be like the Arians. Here is the first introduction of single immersion as practiced by the church to which my friend belongs, in the name of the Father and of the Son and of the Holy Ghost. It lacks just about six hundred and thirty-five years of being old enough to have been practiced by Jesus or the Apostles. When he looks for the introduction of his practice—single immersion in the name of the Father and of the Son and of the Holy Ghost—he cannot go back to the apostolic commission; he cannot go back to the practice of the apostolic church; but he goes back to the Fourth Council of Toledo, in Spain, over six hundred years this side of Christ. Therefore, single immersion in the name of the Trinity had its start, not with Christ and his Apostles and their immediate successors, but with Pope Gregory and the Council in Spain, six hundred and thirty-five years this side of Christ. How can it, then, be apostolic? How could it have been commanded by Christ or practiced by the apostolic church if it was not known until six hundred years after Jesus had ascended to heaven and the Apostles had passed to glory?

Single immersion into the death of Christ or in the name of Jesus only was first used by Eunomius, and was pronounced by the whole church as heretical—as an innovation and corruption of the laws of God. I turn to Theodoret, Bishop of Cyrene, who lived in the fifth century. He says:

"He [Eunomius] subverted the law of holy baptism which had been handed down from the beginning from the Lord and from the Apostles, asserting that it is not necessary to immerse the candidate for baptism thrice nor to mention the names of the Trinity, but to immerse *once only in the death of Christ.*"

I find this quotation in Chrystal's History of the Modes of Baptism, page 78.

I can multiply testimony upon this subject. I can show you, from a number of the most careful ecclesiastical historians that we have, that single immersion was first practiced by Eunomius, and was considered by the whole church as "an innovation and corruption of the laws of God;" and when Eunomius changed from trine to single immersion he changed the formula and no longer baptized into the name of the Father and of the Son and of the Holy Ghost, as commanded by Christ, but baptized only in the death of Christ or in the name of Christ. And therefore, the very first time that you have single immersion mentioned in the history of the church is between 430 and 470 A. D.

Now, I thought of presenting this matter based upon the history of the church, written by historians who are unprejudiced in the matter. Baptist writers who have practiced single immersion, when they go back into antiquity to gather up the practice of the apostolic church, are compelled by the facts of history to admit that the first time single immersion was practiced it was practiced by a heretic and was not received as baptism by the whole church. In the Councils of that age, as we will amply show during this discussion, whenever a person who had been baptized by Eunomius or his profession came to the universal church he was re-baptized—only baptized into the death of Christ and not in the name of the Trinity.

Then, I say, how could a practice have been commanded by Jesus and practiced by the Apostles that was not introduced until over four hundred years after Jesus came into the world and did His Father's will? How could it possibly be apostolic when the Apostles lived four hundred years before such a doctrine was ever taught or such a practice ever introduced?

My third argument is based upon the fact that sprinkling and pouring were first used about the year 250 in the case of Novatian, and continued only in cases of sickness till the thirteenth century.

I turn to Campbell on baptism, page 190, and read:

"The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Brittany, consulted him whether in case of necessity baptisms poured upon the head of the infant would be lawful. Stephen replied that it would. But, though the truth of this fact be allowed,—which, however, some Catholics deny,—yet pouring or sprinkling was admitted *only in cases of necessity*. It was not till the year 1311 that the legislature, in a Council held at Revenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases until after the Reformation (about the middle of the sixteenth century). From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the established church."

Now, this is the history of that—that the first law for sprinkling was in the year 753. Sprinkling, or affusion, had been practiced previous to that time, but was only practiced in cases of necessity or in cases of sickness, and was not considered regular, and the person who thus baptized by sprinkling in cases of necessity or sickness was not admitted into any office in the church.

"We have, then," [Campbell on Baptism, page 199] "but one case of pouring on record during two hundred and fifty years." And those are the two hundred and fifty years immediately after the apostolic age. "The Messiah was gone to heaven more than two centuries before the sick and distracted Novatian of Rome had water poured all over him on a bed;—if, indeed, as Eusebius says, that could be called baptism. Perhaps there may have been about that time a few others, but so few and so obscure, if there were any, that neither Eusebius nor any other historian names them. The Council of Neocæsarea, sixty-four years after this time, condemned such pourings; which, being the first public

notice of the affair, proves that it had not yet spread far, and, in the second place, that it was not then regarded by the bishops with much favor."

I have now given you in brief the history of christian baptism as it has been practiced from near the apostolic age down to the present time. About two hundred and fifty years after the days of Christ, Novatian was upon a bed of sickness, and when they thought it was dangerous to take him and immerse him, according to the usual mode of administering the rite, a council of bishops gathered around his bed and decided that to pour water over him would do; and this is the first instance of pouring we have upon record; and if pouring had been the practice of any portion of the church, much less of the whole church, previous to two hundred and fifty years this side of Christ, we would not have a council of men around the bed of a sick man deciding as to whether it could be valid. [*Time expired.*]

Mr. Dillon's First Address.

Gentlemen Moderators, Ladies and Gentlemen.—In the name of the Lord, and imploring His help, without whom we can do nothing, I come before you to enter upon an investigation which, I trust, will lead to truth and expose error, so that we may embrace the former and shun the latter.

Solemn emotions, both of rapturous joy and plaintive sorrow, play upon my heart as I come back to revisit the home of my childhood. Visions of by-gone days rise up like a hallowed vision before me. I can see myself again in my home, with my father's hand lovingly on my head, or the softest of all hands, that of my mother, tucking the cover about my little form in my bed at night; or playing about the home with brother or sister, or coursing the way to church or prayer meeting. No, no, those days are gone—forever gone! Those hands for years have slept in the responseless silence of the quiet grave. Those play-mates are scattered. Other localities claim my church-going. I come this time, not to visit the graves of my dead nor the homes of the living, though both would be deeply and solemnly interesting to me, but I come rather to form a new acquaintance, and to engage, as pleasantly as possible, in a discussion to continue some days.

We should all aim to place ourselves in an unprejudiced, passive state, to receive truth. No one can have any interest in being wrong. I sincerely hope we all want the truth of God, unaltered and pure.

Now, in relation to the proposition to be discussed, I wish to define it as carefully and with as good analysis as I can. The proposition that my brother affirms—and I am pleased to meet him (I do it lovingly and kindly)—is “that trine immersion is the only mode of baptism taught or practiced by Christ or His Apostles and the primitive church.” And, ladies and gentlemen, so far as the proposition itself is concerned, I might sit down and wait for the introduction of some testimony. I affirm, and the good judgment of all of you here, regardless of your peculiarities of belief, leads you all to know, that the proposition has been untouched hitherto.

Notice. He is to affirm that trine immersion is the only mode of baptism taught or practiced by Christ or the Apostles. Did he affirm anything on that ground? Did he present the example of Jesus or the testimony of the Savior? Not one scintilla of evidence along that line, did he? No, sir, not one. That was the place of beginning. As surveyors say, that was properly “the place of beginning.” That was the landmark where he ought to have commenced. Instead of that, his argument was that church history taught trine immersion, wasn't it? Is that the proposition? Does it read, “that church history teaches trine immersion?” No. It is. That the only mode of baptism taught or practiced by Christ or his Apostles or the primitive church was trine immersion.

So that he has missed the mark thus far. I hope that he will pick his flint and try again. Try again. See whether he cannot aim along the line of this proposition.

Now to define it. First, he is to prove that trine immersion is the only mode of baptism—not immersion. If it is shown that immersion is the mode of baptism, then I gain the day. He must show that three immersions is the only baptism. Immersion will not answer for him. That is only one-third that he affirms—but a third. He must have two-thirds more—trine immersion—or he loses the day, as certainly as you live.

He says that it is taught by Christ and the Apostles. Well now, he ought to present their testimony. Ought he not? He ought to show where—give us the chapter and verse where Christ teaches this. That is what he proposes to prove in this proposition; and if he glides off as he did in this first speech—and a man ought to put the best foot forward in his first speech—he will never reach his end—never while he lives.

Then again, there is another part of this sentence: "Practiced by Christ." He must prove that Christ was baptized by trine immersion. That is equivocal, however, I wish to say, in all fairness. Possibly it means (he can explain when his turn comes) that Christ baptized other persons by trine immersion. He will either have to prove that Christ baptized persons by trine immersion—to prove that Christ practiced it, or else that he had it practiced on himself, one or the other—either that Christ was baptized by trine immersion or that he baptized somebody else by trine immersion.

And then he will have to prove that all the Apostles (there were a number of them) were baptized by trine immersion, if that is its meaning; or if it is not its meaning—and he will define,—then that they baptized persons by trine immersion. You see, he has a large task on his hands, and he has not entered upon it yet. One speech gone, and he has not entered upon it.

In the next place, he is to prove an additional item, which is that trine immersion was practiced by the primitive church. What is the primitive church? Kurtz, in his "Church History"—and it is pretty generally conceded by church historians—says that the first century is that which is embraced under the name of the primitive church.

"Well now," you ask, "wherein do you gentlemen differ?" We differ widely. We differ considerably. There is a radical difference between us. No use in trying conceal it. We agree on many other points, I am happy to say to you, but then we disagree as to this question of trine immersion. I say that Christ was not baptized by trine immersion. I say Christ never baptized anybody in any way. No living creature can ever prove that Christ ever baptized anybody in any way. His disciples did, but not he. I say that the Apostles never baptized anybody by trine immersion. I say they were never baptized themselves by trine immersion. I say that in the first century, which embraces the period of the primitive church, no living creature was ever baptized by trine immersion. That makes a square issue, doesn't it? That is a pretty square issue between us.

Now I wish to proceed, having defined, along the line of my notes. He says, in opening, that this is "not a fight of man over man, but of truth over

error." I could not see the propriety of his propositions there. "Man over man." One going above the other. Perhaps he understands it.

He says the discussion is not on trine immersion at all. I should suppose not, from the way he entered upon the question. Still that is what the proposition proceeds on. He started out true to his statement, but then I insist upon it, gentlemen moderators, that the discussion now before us is purely and truly upon trine immersion. Unless he can establish that Christ and the Apostles and the primitive church practiced trine immersion, he fails; and fail he will as certainly as you live. He cannot do otherwise; for there is not a particle of proof of any such thing within that period.

He says that trine immersion is admitted as valid. I say that question has nothing to do with this discussion at all. The proposition is that it was practiced by Christ, the Apostles and the primitive church, and I say it was not.

He says again that the battle-ground is not on trine immersion. If it is not there, pray tell me where it is. May be he means "battle-ground" in the sense of fighting. He said to me to-day that this was to be a fight. I said, "No, a love-feast." We are not going to have any battle, but a love-feast—a blessed love-feast, full of religion and spirituality.

His first argument is taken, he says, from the history of the church. I just noted here at the time, "Why not from the scriptures?" Why didn't you begin at the scriptures?

He speaks of the backward action of the body—dwelt lengthily upon that. I say that has nothing to do with this issue. It does not matter so far as this proposition is concerned, whether you baptize men forward or backward, or sideways or lengthwise, or endwise, or how. That is not in the proposition at all. That is foreign to this question. It is trine immersion—that is the question. There I must hold him with a tight grasp. Unless he can present something tangible on that, he is gone.

He presented something from Robinson in relation to the burial of the dead, and then said that the primitive church burned their dead, or presented a quotation to that effect. I say I do not believe the primitive christians burned their dead. I believe they interred them into the rocks of that country, as has been shown very largely by writers. I do not believe that they held the doctrine of cremation. They had not any furnaces, that we know of, for cremation. True, it was a heathen practice that was sometimes done; but I do not think that Christians burned their dead.

He says that our practice is fourteen hundred years too young. Well, if he can prove that, why that will be in place. His affirmation of that does not amount to anything, however.

He quoted from somebody in relation to the backward movement; and that has nothing to do with this issue at all. I did think, however, of a boy at school. The teacher was drilling his class. He asked the boys who made them, and the big boys could not tell. Then a very little boy—the smallest boy among them—said, "God made me." The teacher began to shame the big boys for not knowing. "Why," said one of the big boys, "he ought to know; he was made since we were." I do not wish, however, to excite your levity. That occurred to me. I thought I would tell you.

Not apostolic, he says, because of the backward action. That is to be proved.

He says that single immersion was first adopted by the Fourth Council of Toledo in the year 635. My church histories state that the Fourth Council of Toledo met in the year 633. I have it somewhere among my books, and will look it up and present it. I think I have it here. He says that they then adopted single immersion as against trine immersion—in the year 635. My brother has church history fearfully mixed there—most fearfully mixed; it is all in a muddle there. The truth is this: That is the very Council of the Latin Church that adopted trine immersion. I have the testimony. I think I have it among my books here, and will look it up. The Fourth Council of Toledo, in the year 633, for the first time adopted trine immersion; he says single immersion. There was where the innovation came in. They adopted trine immersion. I have it stated by a noted historian some place among my books, and will look it up. He says that it lacks six hundred and thirty-five years of being old enough; but it is his trine immersion that lacks that many years, you notice.

He says that single immersion into the name of Christ was first introduced by Eunomius. He says that Theodoret says it is not necessary to baptize into the Trinity, but only into the name of Christ. He passes along that line, showing that somewhere in the fourth century, perhaps, in the time of Eunomius, a single immersion into the name of Christ, with that formula, was introduced. I say no, and I shall prove, from better testimony than he has introduced here to-day, when it was introduced. I have testimony here in the Word of God telling when baptism into the name of Christ alone as the formula was introduced, and I shall read it; and I shall claim the honor, too, ladies and gentlemen, of being the first to introduce Bible testimony. Whatever other honors and laurels shall crown his brow, that shall be mine.

Now to the point. First, in the Acts of the Apostles, second chapter and 38th verse, we find these words: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ." In what name? In the name of Jesus Christ. Was that not earlier than the fourth century? There was the command of Peter on the day of Pentecost that they be baptized in the name of Christ. It is not *eis*, but it is *epi*. That means *upon*. "*Upon* the name of Christ." That is its equivalent. I will give you a quotation after a little where it is *eis*.

Turn again to the 8th chapter of Acts and the 16th verse: "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Ah! sir, that was earlier than the fourth century. That is in the Acts of the Apostles, and they do not run down to the fourth century.

Then again, in the 10th chapter of Acts and the 48th verse: "And he commanded them to be baptized in the name of the Lord." Don't you see?

And then again, Acts xix, 5: "When they heard this, they were baptized in the name of the Lord Jesus."

Now, that is a point of no little issue between us, I know. I have other testimony still—I have abundance of evidence that the Apostles baptized into

the name of Christ, and the celebrated Mr. Neander says that that was their custom.

"Hence," he says, "baptism, at this period, in its peculiar christian meaning, having reference to this one article of faith, which constituted the essence of christianity, was designated as baptism into Jesus—into to the name of Jesus; it was the holy rite which sealed the connection with Jesus as the Messiah." "And so," he says also, in another place, "it was customary at that time to baptize in the name of Christ." That seemed to be the understanding of the Apostles, and their formula—to baptize into the name of Christ. They understood it in a single sense, and hence urged upon men to be baptized in the name of Christ. How can my brother face an intelligent audience and say it was introduced by Eunomius in the first century, when God's Word is full of the fact that they baptized in the name of Jesus? It is stated in the Acts of the Apostles. That is perfectly satisfactory, I take it. All of you are willing to defer to the evidence of God's Word, and I have given it to you.

He says that any one baptized by Eunomius was rebaptized when coming into the general church. Now, if there is a gentleman here who has studied church history—there are a number of you, of course—you know that the Latin church, which runs back, perhaps, the furthest of any organized body, in discussing this question, decided that even if a heretic baptized, yet when the candidate came to be received into what they called the true church they were compelled to receive him on his baptism. That was the decision of the Latin church, and they were so received. Some dissented from it, but that was the decision of the Latin church.

He says that they thought it dangerous to immerse Novatian. Yes, because he was sick. Does not that look a little—it being a representative case, too—as if that was not the mode in use? Can't a man get religion when he is sick? Can't he comply with the terms of God's Word when he is afflicted? Has God arranged the conditions of salvation so that if a man is not very well, if he is sick, he cannot comply with them? Often when men become sick they feel that they ought to be christians. Some of them, perhaps, lapse when they recover, but some are faithful—as we all know. And has God made the conditions of salvation so hard that a man if he is an invalid or sick cannot comply with them? That looks like an argument against his theory, it seems to me.

But now I wish to pay a little attention to this question of church history. You notice he bases his argument upon that largely. There is no more able writer upon church history, there is no man who is better acquainted with church history, in this round world than Dr. Philip Schaff. He is one of the ablest men on questions of church history and acquaintance with the early church and the church Fathers, of whom I have any knowledge. He is now to the church what Neander was in his day. Notice what Philip Schaff says, in Lange's Commentary on Matthew, page 558, in relation to trine immersion:

"The old practice of a threefold immersion"—that means trine immersion, don't it?—"which is first mentioned by Tertullian, is a venerable usage, but cannot be traced to the apostolic age; nor is it at all required by the Trinitarian formula."

"*Cannot be traced to the apostolic age,*" says Dr. Schaff. I rely very largely upon his judgment, for there is no more able, honest or learned man in the land than he.

Then again, since he has laid stress upon church history, Mosheim says—I have it here, but I will quote from memory and give it to you substantially—Mosheim says of the first century that baptism in this century was performed by an immersion of the entire body in water—"an immersion." Now notice. If I establish the fact that in the apostolic times—in the first century—baptism was performed by a single immersion, then my brother is defeated. He is not simply to prove immersion; he is to prove trine immersion. If I show that it was by immersion, he is defeated; he goes by the board, and that method comes in as correct. Mosheim—and I value his statement because his church prejudices, if he had any (and a man naturally will have some proclivities toward the teachings of his own church,) were against immersion, and yet he was faithful as a historian—Mosheim says of the first century that "baptism in this century was performed by an immersion of the entire body in water." It is by a single immersion.

Again, I have the testimony of a very learned and able christian minister who has written in relation to this matter—and a number of them did. Since so much stress was laid upon this question, I emphasize it.

Pressense (page 374) says:

"Baptism, which was the sign of admission into the church, was administered by immersion. The convert was plunged beneath the water, and, as he rose from it, he received the laying on of hands."

Again, Wall says the same thing. I have it here and marked. And Wall, as I examined him in preparing for this discussion, I find to be very fair in relation to these matters, and to state matters with a great deal of candor. He says (page 384,) speaking of baptism: "OF THE MOST ANCIENT RITES OF BAPTISM. Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into the water. This is so plain and clear, by an infinite number of passages that, as one cannot but pity the weak endeavors of such pædobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-pædobaptists merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism." [*Time expired.*]

Mr. Bashor's Second Address.

Gentlemen Moderators, Ladies and Gentlemen.—So far our discussion has proceeded just as I predicted that it would. I used a formula that the gentleman expected that I would not use, and took away all his ammunition. I remarked before I came to this discussion that I would begin with the history of baptism and twist his arguments differently from what he expected, and sure enough I have. There is a great deal of difference in catching a man just where you expect to and catching him somewhere else. Sometimes men in discussion are a little like the Irishman's flea; you do not put your hand on him just when and where you expect to.

I wish to call your attention again to the history of the Fourth Council of Toledo. Bingham, of the Fourth Council of Toledo, remarks:

"Some learned persons find fault with this Council for changing this ancient custom upon so slight a reason as that of Arians using it; which, if it were any reason, would hold as well against a single immersion, because the Eunomians, a baser sort of the Arians, were the first inventors of that practice (single immersion;) and therefore the exception made by the Spanish Council in the seventh century cannot prejudice the more ancient and general practice which, as Strabo observed, still prevailed after this Council; and if Vossius says true, the trine immersion, and, what corresponds to it, the trine aspersion, is the general practice of all churches upon the earth at this day." *Antiquities of the Christian Church, Book 11, Chapter 11.*

Now, we have it here stated by Bingham, probably one of the most noted historians that we have, that the Fourth Council of Toledo did change from the trine to the single action in baptism.

The gentleman tells you that he will introduce history to the contrary. Now, there is just this about that: I do not scare at thunder; I have heard it thunder before; and the best way to do is, if he has any testimony, to bring it forward, and not tell what he is going to do and what he will do and what he can do, but simply and politely do it and bring forward his testimony, and we will thank him for it. He says he can do it, but he does not do it, and until he does we shall question his ability to do it.

I want to refer again to his argument based upon the single action in baptism in the first century. I read from Moore's "Trine Immersion traced to the Apostles," page 58:

"Second" he says, "in the first volume of Mosheim's ecclesiastical history, the author, when speaking of the form of baptism in the first century, says: 'The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by

an immersion of the whole body.' As *an* simply means one, it is alleged that single immersion was practiced in this century. But Mosheim, who was born A. D. 1695 and died in the year 1755, did not live in the first century, and, like all other historians of this age, found it necessary to consult other authors. After stating that *an* immersion was used in the first century [in a note at the bottom of the page] he sends the reader for proof to Vossius, who had, in search of the customs of antiquity, ransacked the voluminous world of ancient christianity, and he tells us that it was trine immersion, so that Mosheim's '*an* immersion' is simply Vossius' 'trine immersion,' which he found in the first century, when the one baptism the christian world over, was administered by trine immersion only."

So much for Mosheim and his "an immersion." I want to show you a little in regard to the introduction of this "*an*" in some of the editions of the work. During the discussion between Elder McConnell and Brother Quinter, Elder McConnell read from an edition of Mosheim where it said that in this century "baptism was performed by *an* immersion." In a foot note here it says: "At this point the speaker discovered that the word "*an*," to which his opponent had particularly referred in commenting upon this passage, was not in the text before him, and on examination it was discovered that the debaters had different editions of the work, one of which contained the article '*an*' before the word '*immersion*' and the other did not. The remarks in this connection, if printed as they were spoken, would interrupt the argument, so we make this explanation in a foot note." Page 91 of the Quinter and McConnell debate. In some of the editions of Mosheim's ecclesiastical history the article *an* is introduced, while in other editions it is left out. Hence we say that to base an argument in favor of single immersion upon Mosheim's history is very unsafe, because there is a disputation as to the exact language of Mosheim.

I call your attention to the gentleman's criticisms. He gave us a definition of the proposition. I stated that the proposition was a very simple one. The proposition admits that trine immersion was taught and practiced by Christ. Language could be no more explicit than it is in this proposition: that trine immersion is the only mode—

MR. DILLON.—Gentlemen Moderators, if you please, a question of order. I wish you to decide whether that proposition does admit on my part that trine immersion was practiced by the Apostles. He affirms that as to it, and I deny it.

MR. BASHOR.—I have a right to define my own proposition. I think that cannot properly be a question to come up here. I emphasize it simply as it is emphasized there—that it is "the *only* mode."

MR. DILLON.—I should like to have that determined.

THE CHIEF MODERATOR [MR. MILLER].—Myself and Brother Koontz assume this position: that Brother Bashor affirms that trine immersion is the only mode of baptism taught by Christ, by his Apostles and by the primitive church, and that it is wandering from the question to attempt to prove that anything beyond the primitive church—any person, any part of the church—has taught trine immersion. Brother Roop does not so understand it.

MR. BASHOR.—Mr. President, suppose I should affirm that John is the only child that James has—

MR. DILLON.—Mr. President, I object to arguing it after it has been decided by the Moderators, positively, it is disorderly. It is decided, and it is proper for him to proceed.

MR. BASHOR.—I do not feel like submitting to that decision because it is not correct.

MR. DILLON.—You cannot help yourself.

THE PRESIDENT MODERATOR.—Brother Roop wishes to state his view of the matter.

MR. ROOP.—That trine immersion is the only mode of baptism presupposes that it is also a valid mode, but others are equally valid, and consequently I claim that trine immersion is admitted by both parties to be valid, but the opposite party claims that another mode is equally as valid. Therefore, the question is whether this is the only valid mode. If it was denied, it would be that trine immersion is not a valid baptism at all. But the proposition is that it is the only valid mode and consequently it is admitted by both parties that it is valid, but other parties claim that other modes are equally as valid. That is my decision in this case.

MR. BASHOR.—To what church does our President Moderator belong?

THE PRESIDENT MODERATOR.—I am a member of the United Brethren Church, but not at present connected with it.

MR. BASHOR.—That is what I thought; that is enough.

MR. DILLON.—I do not wish a reflection cast upon the Moderators. I resent any reflection upon the Moderators.

MR. BASHOR.—I have not cast any, sir.

MR. DILLON.—You have, sir. You said, "that is enough."

MR. BASHOR.—He answered my question, and that was all I wanted him to answer.

THE PRESIDENT MODERATOR.—I do not take it as a reflection at all, Brother Bashor. The general custom is when you select Moderators not to select two from the same church.

THE PRESIDENT MODERATOR.—Do not trouble yourself about any reflections that you cast upon me.

MR. BASHOR.—I will just simply leave it to the good sense of the people as to the meaning of that, but I do not quite understand that decision. Is it understood that I cannot go back and introduce arguments on church history to show when things were introduced?

THE PRESIDENT MODERATOR.—The decision is this as I understand it: That you have undertaken to prove, not that trine immersion is in existence at the present time as practiced by the church, or was at any time, but the burden of proof is upon you to show that Christ, the Apostles and the primitive church have taught and practiced trine immersion; and we think it is wandering from the question to discuss any other period of the christian church than the primitive church, with Christ and his Apostles.

MR. BASHOR.—Suppose then—I want to understand it; it is a singular rule to me—suppose I should introduce arguments to show when other practices were introduced. Haven't I that privilege? I cannot carry this discussion forward if I am to be cut out of that.

THE PRESIDENT MODERATOR.—I do not know how many propositions you have but we think on this proposition you must confine yourself to the rules that you have adopted—confine yourself to the proposition, no more, that Christ and His Apostles and the pimitive church taught and practiced trine immersion.

MR. BASHOR.—Well, if I understand it I have the privilege of introducing any testimony that will bear directly on that?

THE PRESIDENT MODERATOR.—Certainly.

MR. BASHOR.—If I can show that single immersion and sprinkling were introduced this side of the apostolic age, that establishes my proposition, and unless I can have that privilege, why, we cannot proceed with the discussion. He can go from Sinai to Egypt for all I care, just so he keeps on the subject of baptism.

MR. DILLON.—Gentlemen Moderators, I do not wish to put up the bars to keep him out of the discussion. I want the discussion to go on, and I wish to give him proper liberties. Indeed, that was not the precise point raised. Still I think that legitimately and properly the burden of proof is upon him to show that Christ and the Apostles and the primitive church taught and practiced trine immersion. But if he can show when the other was introduced, it would not prove, necessarily and logically that the first was trine immersion. But still I do not think I should insist strongly on objections of that sort. I wish to give him proper liberty.

MR. BASHOR.—All that I wish is fairness in the discussion, and unless we can have that we cannot proceed. I have had a number of discussions, and I have never been overruled in a matter of this kind before, and I do not intend to in this. We came here prepared to enter into a fair honest discussion. I was a little surprised when this proposition was handed to me. If the proposition had been that trine immersion is essential to christian baptism that would have changed it. But when it says the only mode, that admits that it is one mode, as I understand it. If you say that John is the only child that James has, it proves that John is a child. I do not want any hard feelings in the matter at all, and do not want to take any undue advantage.

MR. DILLON.—Mr. President, it is my opinion that he has to prove that John is a child of that parent, and then that he is the only child. He has both those tasks to perform before he makes his case. He must prove that John is a legitimate child, so he must.

MR. BASHOR.—I will read the proposition carefully: "That trine immersion is the only mode of baptism taught or practiced by Christ and His Apostles and the primitive church." Now if the proposition was that trine immersion is baptism and the only mode taught by Christ and practiced by the apostolic church, then you would have it. If I should say that John is the child of James and the only child, then I would have a double affirmation. But when I say that John is the only child of James there is in that an admission that John is a child, and I do not have it to prove.

THE PRESIDENT MODERATOR.—Well, brethren, can't you come to an arrangement and allow a little larger latitude?

MR. DILLON.—Oh, yes, I am willing to do that. I wish the discussion to go on, and I am willing to let him say whatever he wants to, then I will set him right.

THE PRESIDENT MODERATOR.—That is large enough liberty.

MR. BASHOR.—That is all the liberty I want. Thank you. The wise man seeth his error and turneth away.

MR. DILLON.—Oh, no, indulgeth his enemy.

MR. BASHOR.—He declares in his criticisms of my speech that I left the proposition entirely untouched. However, I only begin a logical line of arguments and I want to clear the way up from this time to the apostolic age, and I have only taken what I consider a very logical and proper course to establish the fact that trine immersion is the only mode of baptism authorized by Christ and practiced by Christ or the Apostles. If I can show from history that single immersion was introduced this side of the apostolic age, if I can show from history that pouring was introduced this side of the apostolic age, and if I can show that sprinkling was introduced this side of the days of the Apostles, my proposition is established. If single immersion was practiced by Christ and the Apostles, we certainly should not find in the history of the christian church the whole church standing up, four hundred years after the days of the Apostles and giving its voice against it as an innovation and corruption of the laws of God. If sprinkling and pouring had been introduced by Christ and practiced by the Apostles and the primitive church, it certainly would not have taken the counsel and action of a number of bishops around the bed of a sick man to make pouring valid in the eyes of their brethren. If sprinkling and pouring had been introduced by Jesus Christ and practiced by the Apostles, how does it come that sprinkling and pouring for baptism were considered irregular for the first thirteen hundred years of the christian era?

Now, these are questions that I believe should command our candid consideration, because they bear directly upon the point. If he will show me in history where trine immersion was introduced this side of the days of the Apostles and was opposed by any Council of men ever held in the general church, I will give up the argument. Now that is fair, and I tell you, the reason that history is distasteful in this discussion is because the evidence is all on one side. I will get back to the time of the Apostles soon enough, and I will get back to the practice of Christ soon enough. I want to clear the road up and make an open way, and show first where these different practices were introduced and that they were considered, at the time of their introduction, as innovations and corruptions of the laws of God.

I know that in the 38th verse of the 2nd chapter of the Acts of the Apostles Peter did say, "Repent and be baptized into" or "upon the name of Jesus Christ," or "in the name." I will not dispute the translation; allow it to go as it is. "Baptized in the name of Jesus Christ." Why don't he baptize that way? If he is going to take that as a precedent, and his church takes that as a precedent when they baptize, why do they use the apostolic commission? Why not use, "in the name of Jesus only?" When they look at the practice of the church, if, in the days of the Apostles, when they baptized they only took the candidate in the water and said, "I will baptize you in the name of Jesus," and buried him in baptism, why don't his church practice it? But Jesus said, "Go and teach all Nations, baptizing them into the name of the Father, and of the Son, and of the Holy

Ghost;" and the Apostles either obeyed the command of Jesus or they did not. If they obeyed the command of Jesus, they baptized into the name of the Father, and of the Son, and of the Holy Ghost. If he holds that they baptized in any other name, he must hold that the Apostles transgressed the law of baptism laid down by Jesus. But if they obeyed Jesus in everything—did as he commanded them,—they did baptize in the name of the Father, and of the Son, and of the Holy Ghost. And I base an argument in favor of the Apostles having baptized in the name of the Trinity upon the practice of the gentleman's church. I draw an argument from his practice: That when his brethren come to baptize as a church they do not say, "in the name of Jesus only," but they say, "in the name of the Father, and of the Son, and of the Holy Ghost." They are precisely like Jesus in so far as using the formula is concerned; and either he must admit in his discussion that his church is wrong in this or he must hold that the Apostles disobeyed Christ. He can take which horn of the dilemma he pleases.

He says my first argument was not Christ or the Apostles. No, I know it was not, but my first argument was to get out of the way something that Christ and the Apostles never saw, and that the church never saw for centuries after Jesus suffered and died.

He tells what I ought to have done. Well, I simply claim the privilege, and think it is my privilege, and his too, for that matter, to conduct my own affirmative, introduce my own arguments as may seem proper to me and as they relate to the subject. I know what the trouble is. I did not begin, as I stated before, where he expected me to begin, and therefore I disarranged the line of replies that he expected to make. I am not taking the course I have taken in former discussions which I have had, or in discussions with which he is familiar. He intimates that my argument does not suit him. I did not intend it should. I am not trying to suit him. If I was, I would argue that trine immersion was not the only mode of baptism practiced by Christ or the Apostles.

He tells us that no one was baptized in the first century by trine immersion. Now, I will give up the argument if he will show me a single soul baptized in the first century in the name of Jesus or in the name of the Trinity by single immersion. That is an honorable offer, and I make it. I say the very first time that single immersion is mentioned in the whole history of the church it is mentioned as an innovation and corruption of the laws of God. The reason why trine immersion was not especially spoken of before the days of Tertullian was because it was the universal practice of the whole church; nothing else was thought about; nothing else was talked about; and hence when they referred to baptism it was just about the same as when we refer to baptism among our people. We say that we have one baptism, but it is one in three. We say we baptize by immersion. We do. But among us it is understood as trine immersion, because we understand the practice of the church with which we stand identified. It is a very common manner of speaking and conveys no uncertain idea.

He says, why not argue from the Scripture? I think I am arguing from the Scripture all of the time. I am getting down there just as fast as I can, and I will get there after a while.

He says that our question does not refer to the position of the body. I admitted that in so many words it did not; but the backward action was introduced and practiced in connection with single immersion, and properly belongs to it wherever it goes; and I wanted to show that not only a part of it was unapostolic, but the whole thing was introduced this side of the apostolic age, and therefore, if introduced this side of the apostolic age, it is too young to have been commanded by Christ or practiced by the Apostles.

I did not say that the early christians burned their dead. I said that Judson—I believe it is Judson—says that the Romans, to whom Paul wrote, burned their dead and buried their ashes in urns. It is an historical fact, and I do not think it will be disputed, that he wrote to the Romans, who burned their dead and buried their ashes; and the term “bury” only signified among that people, not the condition of the body as to forward or backward, but the condition of placing under and leaving there, or of placing beneath, and hence when the Apostles said to them, “buried in baptism,” it conveyed the idea of putting beneath the water in the name of Christ or by the authority of Christ.

Now, I believe I have answered his criticisms, and I want to introduce an argument.

My fourth argument is drawn from the apostolic example. In the 8th chapter of Acts and about the 37th verse we have a clear record of the apostolic example of baptism, where the eunuch had been up to Jerusalem to worship, and on the way down he was reading the Scriptures—reading Isaiah—and Philip approached and entered the carriage and began to preach to him the doctrines of Jesus. “And as they went on their way, they came unto a certain water.” That placed them at the water—close by or near to the water. “And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still.” That is, commanded it to remain still where it was. “And they went down both INTO the water.” That took them a little further than at the water, or unto it, or close by it, where they already were. That placed them in the proper element: “And he baptized him.” The going into the water and the being in the water was not baptism; that was only preparatory to baptizing. After they were in the water, then he baptized him. And if you will turn to the second chapter of Colossians, you will read something concerning that matter. In the 12th verse Paul, in speaking of baptizing, says: “Buried with him in baptism, wherein also ye are *risen* with him, through the faith of the operation of God.” *Buried in baptism* and *risen from baptism*. Whatever the element was, it was the burial and the rising out; and if you and I had stood on the shore, we could have told whether Philip buried him in baptism or not. He buried him in baptism, and he rose out of baptism, and after that they came up *out of* the water.

Now, there is the apostolic example of baptism. They first came to the water, after that they went down into the water; after that they buried in baptism. How did they bury in baptism? Jesus says, “Baptize in the name of the Father, and of the Son, and of the Holy Ghost.” They went down into the

water, and then buried in baptism in the name of the Father, and of the Son, and of the Holy Ghost. After that they came up out of the water, and the eunuch went on his way rejoicing.

Now, that was the practice of the Apostles precisely. They went to the water; they went down into the water; they buried in baptism in the name of the Father, and of the Son, and of the Holy Ghost, and came up out of the water. How was that buried in baptism in the name of the Father, and of the Son, and of the Holy Ghost? Suppose that the gentleman and I should go to the water, each with a candidate, and do as Jesus said. We go to the water, and then we go down into the water; we both raise our hands to the believer and say, "I baptize you in the name of the Father," and I bury the man in baptism; he looks at me and does nothing. We raise our hands again and say, "and of the Son." I bury the man again in baptism, and my brother does nothing. We raise our hands again and say, "and of the Holy Ghost." We repeat our action, and he buries his man in the water. Now, we both used the same language. I said, "I bury you in baptism in the name of the Father." I did that. He used the same words, and stood and looked at me. We repeated, "and of the Son." I repeated the action. He still stood and looked at me. We repeated, "and of the Holy Ghost," and then he did what he said. He said "In the name of the Father, and he did nothing; "of the Son," and he still did nothing; "and of the Holy Ghost," and then he did what he said. I said, "I baptize you in the name of the Father," and did precisely what I said, "and of the Son" and repeated the action; "and of the Holy Ghost," and repeated the action again. We both used the same language. We accomplished different things. And yet he tells you that what I did was not what was done in the apostolic age, or anything like it. I will come after awhile to the construction of the commission. But I give you this common sense idea of it. A man says "I baptize you in the name of the Father," and he does not do a thing, "and of the Son," and does not yet do anything, "and of the Holy Ghost," and then he does something. He only baptizes in the name of the Holy Ghost. That would destroy the argument he made awhile ago. He said the Apostles baptized in the name of Jesus. Then they did not baptize in the name of the Holy Ghost. He does not baptize in the name of the Trinity, and he does not baptize, as he says the Apostles baptized, in the name of Jesus, but he baptizes in the name of the Holy Ghost. Now, there is the difference between the two practices.

I come up and say that for the first thirteen hundred years trine immersion was the universal practice of the church; I go down a few steps and I find where single immersion was introduced, and considered as an innovation and corruption of the laws of God; I go down a little further and I find where pouring was introduced, and just as far down as I can go in history I hear them talking about trine immersion as a general practice of the christian church. I go down and stand by the side of Jesus and he tells me to baptize in the name of the Father, and of the Son, and of the Holy Ghost; and when he tells me to baptize in the name of the Father, I do that, and of the Son, I do that; and of the Holy Ghost, I do that. I do precisely what Jesus said, no more and no less; and the gentleman in his practice in his church will admit it is valid bap-

tism, for they will admit that person into their church in full fellowship; and if it was not commanded by Christ, how can they accept it as valid baptism? That is the question. If they deny that it was commanded by Christ, how can they accept a form as valid which the gentleman says Christ never commanded and the Apostles never practiced, which was not practiced until the first century, and which he says was introduced at the Fourth Council of Toledo?

Now, there is an argument and I want him to meet that. I think it has some force in this discussion, and will bear directly upon the point at issue. If I hold that a practice was not commanded by Christ, nor practiced by the Apostles, with what consistency can I argue that it is valid to-day? With what consistency or by what system of logic or what system of theology can I hold that it is valid to-day, if it was not practiced by the Apostles? To be a christian is to be like Christ; and to have christian baptism, you must have a baptism that is like the baptism practiced by the Apostles or baptism that was commanded by Jesus. This discussion hangs upon this. I tell you that I am willing to follow this apostolic example, and to risk all I have upon that practice. I will go to the water; I will go with the believer down into the water; I will then bury him in baptism in the name of the Father, and of the Son, and of the Holy Ghost, and we will come up out of the water, and when we come up out of the water my brother says he is baptized, we say he is baptized; and a majority of christians say he is baptized; and in this there is one of the strongest arguments that it is the baptism commanded by Christ and practiced by the Apostles. Notwithstanding single immersion and sprinkling have been introduced, all denominations to-day, in their practice, admit that trine immersion is correct and valid, and hence it must have been commanded by Jesus and practiced by the Apostles.

I offer a fifth argument in support of immersion as drawn from John, the 3rd chapter and 5th verse, where Jesus says, "Born of water and of the Spirit." This "born of water" is admitted by all authorities of any note as pertaining to baptism. You will find it in the Presbyterian Confession of Faith, in the Episcopal Prayer Book and in the Methodist Discipline—"born of water" every time. The water and Spirit are here represented as the father and mother in the natural birth, and as the child is begotten by its father and born of its mother, so the child of God is begotten by the Word of God and comes forth from the water born of water and of the Spirit. I could introduce different arguments pointing directly to the practice of the Apostles—that when they baptized they went to the water; they found the water in its native place; they went down into the water as preparatory to baptizing; and after they were in the water, they buried in baptism; after baptism, they came up out of the water; and, to make it christian baptism, they must baptize as Christ commanded—in the name of the Father, and of the Son, and of the Holy Ghost. I met a gentleman some months ago who said he would like to baptize people just as Christ commanded, and I said to him, "Then suppose you take a believer and go to the water, and agree to follow my instructions exactly in the administration of baptism. We open the Scripture and that says that they went to the water, or unto it, and we do that. Then we read, 'They went down into the water.' We do that. And

then when we go down into the water, I tell you to bury that man in baptism in the name of the Father. If you do what I tell you, what will you do?" He said, "I will have to bury him in baptism in the name of the Father." "When that is done, I say, 'of the Son,' and then what will you do?" "Well," he said, "I will repeat the action." "And when that is done, I say, 'and of the Holy Ghost.'" "Well," he said, "I will repeat the action." "Well then," said I, "How will you baptize that man?" "Why," he said, "by trine immersion." I said, "Why do you do that?" "Why because," he said, "I could not possibly do anything else and follow your instructions." I turn to the Gospel and find that Jesus gives me the same command, in the same parts of speech, that I gave that man—in about the same language. Jesus says to me, "Go and baptize in the name of the Father." That is what I told that man, no more and no less. Jesus says, "and of the Son." That is what I told that man, no more and no less. Jesus repeats, "and of the Holy Ghost." That is what I told that man, no more and no less. And that is the language of Jesus, and then when I instructed that man he said he could not possibly do any other way than to baptize by trine immersion. You may make a grammatical analysis of it, and you reduce it to the same thing. There it is in common sense.

I seek to use these illustrations in the plainest and simplest form, so that you can get the teaching of Jesus just as it is. And I might sum up the arguments and let the discussion go at that. I wanted to get in as many of these as I possibly could this afternoon and let the gentleman sleep over them tonight, and let him study over them and let him bring up his strongest forces in the morning. I show by history that single immersion was first introduced by Eunomius, a heretic, and that in the name of Jesus or in the death of Jesus only. I show that sprinkling was first introduced in the case of Novatian, two hundred and fifty years this side of Jesus. And if I show that the backward action in baptism was introduced fourteen hundred years this side of Christ, I show that the backward act in baptism is fourteen hundred years too young to be christian baptism. I show that single immersion, as they baptize, is six hundred and thirty-five years too young to be christian baptism; and single immersion by a face forward act, in the name of Jesus only, or in the death of Christ only— [*Time expired.*]

Mr. Dillon's Second Address.

Gentlemen Moderators, Respected Hearers.—My brother remarked in setting out in his last speech that his object in beginning where he did was to begin with the church history question and surprise me. Well, it don't surprise me very much, I assure you. I was expecting that and had my books here and was all primed and ready to sweep away everything he presented along that line; it was no surprise to me, brother. If you never surprise me worse than that, you will never scare me while you live. It was no surprise, I assure you. But then, I wouldn't like to tell such a thing on myself—that I planned a sort of cunning and craft so as to surprise a man and take him up in a place where he would not be looking for it, and take an unfair method. I believe if I had a heart to do that I wouldn't tell it, anyhow. I will try to do the fair thing. As I heard Robert Ingersoll say, and I love the expression, "Honor bright." I don't wish to surprise him; I want to be fair.

He refers again to the Fourth Council of Toledo. I am perfectly certain that I am right in this matter. I have the evidence of church historians of eminence that trine immersion was then adopted by the Latin church, and never previously to that. Why, what is the history of it? Every church historian who has studied the question with any care knows when and where and how trine immersion came up and was introduced. It was in this way: It was when the anti-trinitarian controversy arose and ran on in the church for a time. The anti-trinitarian controversy was a most fierce controversy, and eventually the trinitarians—I think they were sound in doctrine; I believe what they taught, of course, as to the Trinity; still they got so far along that in getting up straight—perpendicular—they leaned a little bit the other way. They wanted to emphasize the Trinity, and in trying to emphasize the Trinity they began after a little to baptize in each of the several names—along in the third century. Previous to that you have not a particle of testimony as to trine immersion. No sir. In about the beginning of the third century you have it first. The gentleman stated correctly that Tertullian was the first to speak of it. He said because it was a settled question before, but that is the point for him to prove. I say because it then came up. Previous to that we have single immersion, but not trine immersion. No, sir, no living creature can point me to a single particle of church history showing that there was trine immersion in the first century. Dr. Philiy Schaff has investigated this matter with the utmost care, being one of the most learned and honored of church historians, and he says that previous to the third century there was no trace of trine immersion.

Then again, I was a little amused, gentlemen moderators, at one of his statements. It was confessedly rich to me. I was glad to see his liberality

along that line. He was presenting a matter from some author, and he read, "Trine immersion, and, what is the same, trine aspersion." Ah! is that the same? That is pouring three times. That author says, "The same." Does he mean of the same validity? I would not fire the gun toward my own head the next time; I would get the muzzle the other way.

Then he says, in relation to Mosheim, who speaks of immersion in the first century, that Mosheim lived somewhere about the sixteenth century, and then he says that there is a foot note in Mosheim that refers to Vossius. In my copy of Mosheim I find no foot note of that sort. If it is in some others, I do not know it; I have not seen it; but I have not found it in mine. But he says that foot note refers to Vossius; and now he says Mosheim did not live in the first century. No, no, but Vossius speaks of trine immersion. Did he live in the first century? No, in the sixteenth century. Hence his argument along that line amounts to nothing. Vossius' statement would be put upon an equal footing provided he had equal intelligence and honesty with Mosheim.

He says than "an" is in some editions of Mosheim and in some editions it is not. I think that in the older editions it is found. I know in some editions it is not found. I have read the statement in the Quinter and McConnell debate, and I think in the old editions "an" is found, which means one. But I do not care whether it is there or not; when history speaks of immersion it does not mean trine immersion unless it states trine immersion. No, sir, you shall not impress any witnesses of that sort. When it speaks of immersion it means immersion, and single dipping is immersion. I do not care whether there is an "an" there or not. When church historians speak of trine immersion they call it trine immersion.

He says that he wants to clear this matter up from this time to the apostolic age. "I want to clear the road" he says. Well, now, it seems to me that he has such a long range to his fire, to begin now, at the year 1881, and then run back, back, down the centuries, and then get the Apostles. I could save him all that trouble if he had any evidence that there was trine immersion in the first century. If he will just prove that trine immersion was practiced by the Apostles, taught by Christ and practiced in the first century, that is all he has to do; he need not trace a single other century—not another. I could abbreviate his work provided I was in his situation and had any testimony. But I would not have any that would be difficult, and that is his difficulty—he has no testimony. And he knows he has none. He is as conscious of it as I am. I have searched the records of church history with care, and I know that there is not a single passage in any church history indicating that trine immersion existed before the days of Tertullian, because I shall nullify his evidence from Tertullian. I shall show that Tertullian even confessed that it was not from the Lord. I shall show that when he comes to introduce that question. And so he is tripped up all along that line. So I say to him that if he can show that it was practiced in the first century—taught by Christ and practiced by him and the Apostles why I will yield it. I wish he would go straight at it, and not in this round about way, beginning now and running down the centuries. His

trouble is he does not find any evidence in the first century to sustain his position.

He says in relation to the baptism of Novatian that it would not have taken the action of a Council of Bishops to make sprinkling and pouring legal if they had been in use at that time. I say that the same argument that he presents in favor of trine immersion in that case holds just as good as to single immersion. Novatian, afflicted, could not go into the water for single immersion any more than for a trine immersion. That does not prove anything for him along that line.

Then he speaks again of baptism in the name of Christ. I take it that when a man enters Christ and is in Christ he is in God. He that has Christ has God. He that has Christ has the Holy Spirit. Entering Christ a man is in the Godhead. And hence the Apostles I say, understood the commission. They understood that they were to baptize simply into the name of Jesus Christ.

And then when he comes to the question of that commission, I have some questions to ask him there that he cannot get over nor under, nor around on either side, nor push out of the way; and I wish to submit them to him timely. I say that the word "*baptizontos*" in that commission cannot act upon "Father, Son and Holy Ghost." I will give him a matter to sleep on to-night—or to stay awake on, if he pleases, all night. I say that "*baptizontos*" acts upon "*antons*"—"them"—"baptizing them"—"*baptizontos antons.*" *Antons* is in the accusative according to the rule. The direct effect of an action is put in the accusative case. Then "Father, Son and Holy Ghost," are in the genitive case in the original. Now, my question for him to investigate to-night is, how can *baptizontos*, a participle, partaking in part of a verb, act first in the accusative case [*antons*] and then glance off and strike the genitive case? Now, I want him to tell me that. He cannot do it if he lives to be gray. It does not affect them grammatically. It cannot affect Father, Son and Holy Ghost at all, it strikes *antons*.

He says he does not mean to please me in this discussion. Well, I do not ask to be pleased. I am not very particular about that. I would like, however, to have him do the best he can. I understand we are making a book, and I would like to have his testimony go in by the side of mine, he putting forth the very best effort that is in his power. I would like to see that. His last speech was exhortation. It reminded me of the colored preacher who said he would first explain his text, then he would expound it and apply it, and then he would give the "rousement." And then he gave the "rousement." That was about all we had in the last speech. It is not "rousement" we want; it is argument. The testimony of Scripture is what we demand. If he cannot give that, he fails, signally fails.

He says that his reason for not arguing from the Scriptures is that he will get there after awhile; and then, you know, just before he closed, he said he had given out his strong arguments to-day so that I could sleep on them to-night? How do you reconcile the two statements? They seem to me to clash. He is going to get at Scripture arguments after awhile, and yet he is skirmish-

ing around and bush-whacking a little, cutting none of his oaks to-day, and then after awhile he says he is giving me his strong arguments to-day so that I can sleep on them to-night. Well, if those are his strong arguments, pray what will he bring to-morrow? They will be watered pretty well to-morrow, I should think, if they are much weaker than they are to-day. He did not begin with Mr. Bergstresser either with the Scriptures, I believe, if I read correctly.

Then again I could not see through this statement of his. May be he could, but I could not. He says, "I did not say of the christians that they burned their dead, but that Paul wrote to the Romans, who burned their dead." Well, did he write to the heathens at Rome or to christians at Rome? To the saints at Rome did he not? Now, notice that statement. "I did not say," he says, "of the christians that they burned their dead, but that Paul wrote to the Romans who burned their dead." Well, he wrote to christians at Rome, didn't he? Did not say this of christians, and yet he did say it of christians. That is strange logic. Pick your flint and try again along that line.

He refers to the apostolic example of baptism, but does not go to it.

Then he comes to some Scripture modes of baptism, and I wish to say to you, ladies and gentlemen, that when he comes to that I am jealous of the teachings of the Scriptures, I rely upon that sort of evidence, and I shall watch him closely in every attempt that he makes to prove from the Scriptures trine immersion.

Well, what sort of testimony does he give us in favor of trine immersion from the Scriptures? We will see. He gives us the case of Philip and the eunuch. "And as they went on their way, they came unto a certain water, and the eunuch said, 'See here is water; what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thine heart, thou mayest.'" How careful he was to see whether this man had saving faith before he would baptize him! Does he say, "If thou believest with *half* thy heart thou mayest?" No, sir. "If thou believest with all thine heart, thou mayest. You must have a saving faith first." He demanded that as a prerequisite to baptism—believing with all a man's heart that Jesus was the Son of God. "And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water." Now, does "*eis*" here mean *under*? He did not say it did. I do not say he said it did, but many argue that it does. *Eis*, many argue, as a preposition means *into* the element, or entering it. If that is so you notice it says, "They went down both into the water, both Philip and the eunuch." Both the baptized and the baptizer went into the water. Did they dive under the water? Did both these men dive down under the water? No. Then *eis* does not mean to enter the element fully, but only to enter it partly. I have baptized a number of persons and I never got under the water yet in baptizing. I have been fortunate, haven't I? Well, that is the point of it; *eis* does not mean *under*. We make that point very clear, don't we? "And he baptized him." Now, the whole thing rests on the word "baptized." If it said he baptized him three times it would make his case, wouldn't it? I would not demur at all. But it simply

says "He baptized him." That means one action, and only one. That is its meaning. You see, it stops two thirds short of what he wants to prove. "He baptized him." It all rests on that word "baptized." He states now, that he immersed him. Well that does not mean trine immersion, unless he immersed him three times. He said he baptized him three times.

Now, in relation to the case of Naaman. He baptized himself, so the septuagint says, seven times. It tells how many times—seven times. That signifies that "baptize" means to go under just once. So there is no argument for him in that place.

The next place is Colossians 11, 11-12: "In whom also ye are circumcised with the circumcision made without hands." Does circumcision mean to perform the action three times? No, it means once, doesn't it? "In putting off the body of the sins of the flesh by the circumcision of Christ, *buried with him in baptism.*" How often was Christ buried? How many times was Christ buried? I ask you—I ask every man and woman here, how many times was Christ buried? Was he buried three times? No, sir; you all know that Joseph of Arimathea, with loving hands, laid that blessed and sacred body, but *once* in the silent repose of the tomb. That is so, isn't it, my brother? "Wherein also ye are risen with him through the faith of the operation of God." Then, to go down into the water once, and to come up out of the water once is a burial. That represents a burial. That is immersion. Do you bury persons three times? Do you put a man's coffin into the grave, and then do you lift the lines up and take him out and then dip him down into the grave again, then up again and then down the third time? Did you ever see anybody bury anybody in that way? No, sir, not one of you, I apprehend, ever saw a burial of that sort. We lower them into the grave, and then when Jesus shall come He will bring them out of the grave with triumph, if they are christians, and hence the one immersion is only symbolized there. You can not get over that. No, sir, that is against you. It is most wonderfully against trine immersion. It argues against it. It shows but one action. A burial is but one action.

Well, I believe that was the amount of the Scripture that he presented.

He says he will come after awhile to the three names and the construction of that commission. I shall greet him most kindly and cheerfully when he comes there. I have studied that matter with a good deal of care, and I hope he is finely prepared on the originals there. One of our rules says that we are to presume that our opponent is as learned and as able as ourself, and I must presume that he knows as much about the originals there as I do, and I shall do that; and hence I insist upon it that he tell me against to-morrow morning how *baptizontos* can first strike an accusative case and then glance off and strike a genitive case. He cannot do it at all. No rule of Greek grammar can justify any such construction at all. When he comes to that, I shall analyze it with care and show it up.

He says, "If trine immersion is not commanded by Christ, why does he practise it?" How does he know that I practise it? He never saw me baptize anybody. If a man came to me and asked my council as to how to be baptized, I should not advise him to be baptized by trine immersion. I should never

advise any living creature to be baptized by trine immersion; and if a man should ask me whether it was apostolic, I should say, No. So Philip Schaff says—not known in the first century of the christian church.

Then, he presents an argument as to the new birth—that we are “born of water and of the Spirit.” There are different views as to that passage of Scripture. Some persons suppose that that refers to the natural birth. *Eκ* means “out of”—Some so suppose, and the original favors that view very strongly. But now, how are you born? You are only born once naturally. That is all I was borne naturally—just once. No body is born three times at the natural birth. I never knew a case of that sort. Well, if we are only born one natural birth, why then by analogy, we are only to be born once by a spiritual birth and not three times.

But he says that the Word is the father and the water is the mother, and we are born of the water. Well, you know it is natural for children to cry after their mother. That is why they [The Dunkards] cry water so much.

MR. BASHOR.—Gentlemen Moderators, I rise to a point of order. The gentleman is transgressing the last rule, which he so insisted on.

MR. DILLOX.—Very well, I have said all I was going to say. You are like the Irishman who was eating an egg that was not cooked. He said it “peeped too late.” I was simply replying to his holding that the water was the mother. May be I was infringing a little there. I do not want to do it.

THE PRESIDENT MODERATOR.—Be a little careful, brethren.

MR. DILLOX.—I will do so. Brother Miller, you and I are old friends, and I will be a little careful along that line. I confess, though, that sometimes these strange arguments do excite my mirth just a little, and it is difficult for me to repress it.

He says that they are to be buried three times in baptism. Then you ought to get the man into the water, immerse him once, then take him clear out on the dry land again, then take him in the water the second time and immerse him, then take him out on the dry land, and then take him in the third time; because you only immerse him in part three times; you get him in and you make him kneel down, and you have him in the water up to here [to waist,] and the lower part of him only gets into the water once. The lower part of the man only gets one dip. So that if you want it three times you must get him out and then get him in a second and third times.

And then the grammatical construction of that reading, he says, leads to the same result. I hope he will bring it forward in due time. He brings in his strongest arguments, he says in conclusion, so that I may sleep on them. I apprehend, ladies and gentlemen, that I shall sleep soundly and sweetly to-night—lovingly as a babe. There has been nothing to disturb the harmony or the peace of my soul to-day. I am as cool and calm over this question as a man could be. I shall sleep well, I assure you. He has not given me very much to think about or to speak of in reply to him, and I assure him that I will obey him in that, and if the blessing of the Lord is upon me, and I trust it will be, I shall sleep well to-night.

And I wish, too, to say to you that there are arguments against trine immersion that should be presented. We notice that men are to be baptized by the Holy Ghost. You know that John the Baptist, when he came baptizing with water, said, "One will come after me who is mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose. He shall baptize you with the Holy Ghost and with fire." And when Peter saw the Holy Spirit poured out upon the people at the house of Cornelius, he said, when arraigned for being there with Gentiles, that when he saw that he remembered the words of the Lord Jesus, how that John baptized with water, but that he should baptize with the Holy Ghost. [*Time expired.*]

Mr. Bashor's Third Address.

Gentlemen Moderators, Brethren, Sisters and Friends.—I am thankful this morning that our Heavenly Father has spared our lives and granted us the privilege of assembling for the further investigation of the proposition before us.

Before introducing my regular line of argument, I shall briefly refer to the criticisms of my brother in his last speech upon yesterday evening. He intimated that I had acted cunningly or unfairly, because I stated that I did not begin my arguments where he expected. I simply state that whether I begin my arguments and go to the Apostles in the history of the christian church, or whether I begin with the Gospel and come this way, the arguments are all the same and will be drawn just as fairly and presented with the same honor and dignity as if I began where he desired that I should. I simply stated that I supposed and I anticipated that he would expect me to take the same course in this discussion that I had taken in a discussion previous to this, and had lined his negative arguments expecting to meet me on that ground, and hence I began where he was not expecting me to begin.

He stated that "*an immersion*" means but one action, or one dip. We will inform the gentleman that immersion is a noun, and is the name of the completed action. For instance, in the fourth chapter of Ephesians we read, "One soul, one faith and one immersion," according to Wilson's translation "One Lord, one faith and one baptism, or "one immersion." That is, one completed act—the name of a completed act—a noun, and not a verb. When we go down into the water and practice trine immersion, and then come up out of the water it is a baptism—an immersion—that we perform; because "*immersion*" is simply the name of the completed act. This the gentleman conceded yesterday when he stated that to accomplish three baptisms you must go into the water and baptize in the name of the Father, come out on the shore, go back and baptize in the name of the Son, come out on the shore, go back and baptize in the name of the Holy Ghost.

MR. DILLON.—Gentlemen Moderators, I am misrepresented. Is it his privilege to misrepresent me? I said nothing of that sort. I said that part of the man was only baptized once. Will you please stick to that?

MR. BASHOR.—I will stick to that. The report will show it, and he will not be allowed to cut it out, of course. The book will show it. I have it in my own notes.

According to his own argument, in order to have three baptisms, you must go in and out and in and out and in and out of the water—that is three times.

But I want to show that "*an immersion*" in the singular was applied by the early writers of the christian church to trine immersion. I call attention to Conant's "Baptizein," page 103, example 178—the writings of Cyril, Bishop of Jerusa-

lem, who wrote about the year 350. "After these things, ye were led by the hand to the sacred font of *the* divine immersion"—not the divine immersions, but "the divine immersion"—"as Christ from the cross to the prepared tomb, and each was asked if he believed in the name of the Father, and of the Son, and of the Holy Ghost, and ye professed the saving profession, sunk down thrice into the water, and again came up."

In 350 it was a familiar expression to say, "*the* immersion," or "*an* immersion," and yet apply it to trine immersion.

I call attention to page 110 of the same work, example 192, written about 1070. "For one immersion, baptism is spoken of, as also one faith, because of the doctrine respecting initiation being one in all the church, which has been taught to immerse with invocation of the Trinity, and to symbolize the Lord's death and resurrection, by the threefold sinking down and coming up."

Now we find it a familiar mode of expression among the early teachers and bishops of the christian church to apply the term "immersion" to trine immersion; we find it a familiar expression in the 11th century to say "an immersion," and yet mean the triple immersion that we use in baptism; and when the gentleman undertakes to draw an argument in favor of single immersion from the expression "an immersion," he makes an argument that contradicts the whole practice and admission of the church Fathers from the third to the tenth century.

Mr. Dillon asks the question, Does *eis* mean *under*? Yesterday when speaking of the baptism of the eunuch by Philip, I understood him to ask the question, Does *eis* mean *under*? He said he had baptized a great many people, or some people, at least, and had never gotten under the water. I say, no; no one claims that *eis* means under. *Eis* is a preposition and shows the relation to the water where they stood. After they went into (*eis*,) the water, Philip baptized the eunuch. He did not *eis* him, but he baptized him. That is how he got under the water. He got under when he baptized him or buried him in baptism. Does the gentleman think the Greek preposition signifies action? Does he not know the difference between a preposition and a verb.

Mr. Dillon further says that Philip did not baptize the eunuch three times. Of course not. No one claims that he did, because he did not go into the water and out of the water three times to baptize him, which he says he must do to accomplish three baptisms. He only went in once and out once. This is only another play upon words—play of words—where Mr. Dillon puts the construction of a verb on a noun. But perhaps he does not know the difference. Probably I ought not to say that.

This also answers, his argument that we are not born three times; but I will answer this more fully as I pass along.

He says again that previous to the Fourth Council of Toledo—I was very careful to note his exact language; he mentioned it twice, and it will stand in the report—that previous to the Fourth Council of Toledo trine immersion was never practised by the Latin church, and almost in the same breath said, quoting from Dr. Schaff, his learned church historian, that Tertullian was the first to mention trine immersion.

Now I want to show this: Tertullian lived in the latter part of the second century and wrote in the first part of the third; the Fourth Council of Toledo occurred in the seventh century. Now, if trine immersion was not introduced until the Fourth Council of Toledo in the seventh century, how could Tertullian mention it as the general practice of his church in the third century? I do not want to question the gentleman's historical knowledge, neither do I want to accuse him of willful misrepresentations. But these are the facts; and hence I leave it to him to fill up this gap of over four hundred years in his historical statement.

He seeks to lessen the force of my argument on trine immersion by saying that we dip only a part of the body three times. The same logic will lessen the force of any argument adduced in favor of single immersion, as he only dips a part of the body once, the lower portion of the body being in the water before he pronounces the formula or dips the head. But I will explain this more fully hereafter. Don't you see the same argument that he offers against trine immersion in the dipping of one part of the body three times applies to the practice of single immersion, because he first goes into the water and is in the water up to here [the waist] preparatory to baptizing, and after that part of the body is under the water then he says, "I baptize you in the name of the Father, and of the Son and of the Holy Ghost," and only puts the upper part of the body under the water. It is said that an argument that proves too much does not prove anything.

His only reply to my argument based upon John iii, 5, of the new birth, was a ridicule, by saying that I made the water my mother, and that it is natural for a child to cry after its mother. I did not make the water the mother of the church. I certainly expected a more honorable course from a class of gentlemen who lay such claims to dignity and fairness that they insisted upon introducing a rule unprecedented in discussion, to govern against wit, sarcasm and levity. We profess to be the children of our Heavenly Father, and we respect his institutions too highly to treat them with ridicule, or those who preserve them, with irony or undignified wit. To his Master he stands, and when this discussion goes out the candid and considerate will properly appreciate the force of the addresses; so will the sober and reflective of this audience; and I just want to say here, that one argument fairly put is worth all the wit, sarcasm and funny things that a man can say in twelve months. We come here to argue one of the most important doctrines of the christian church, and my faith in God, and my confidence in His cause, and fear of the judgment will hinder me from engaging in anything of that kind.

He accused me yesterday of filling up my time with exhortation. Probably I did exhort a little. But men only exhort when they feel happy. I was happy. He was not happy, may be; therefore he could not exhort. But when a man is happy he will exhort; and when yesterday I looked back to the days of Christ and saw clustering around the practice of the Apostles trine immersion talked of by the early writers of church history, and saw pouring introduced two hundred and fifty years this side of Jesus, and saw again—single immersion introduced in the seventh century, and saw again that a part of his practice was not introduced until about four hundred years ago, and that our practice stands undisputed by all the writers of ancient history, and by the practice of his own church, no wonder

that I broke forth in exhortation, or felt a little like engaging in an old-fashioned song.

I want to give a little attention now to the problem that he handed me last evening to solve during the night. In our practice and in our exegesis of the commission practically applied, he charges us with making the action of *baptizontos* strike the accusative, then glance off upon the genitive case. He wants me to tell how that is. I reply that the accusative case in the Greek corresponds to the English objective, while the Greek genitive corresponds to the English possessive case. Now, the action of *baptizontos* passes over to the Greek accusative—"them"—"baptizing them"—and to nothing else. We baptize *them*, not the Father nor the Son nor the Holy Ghost. We baptize *them* into the name of the Father, or into the Father's name. The action passes over to "*them*" and not to "*the Father*." We baptize *them* in the name of the Father. The action does not pass to either Father, Son or Holy Ghost. They are each governed by a preposition, and not by a verb, and hence there is no action passing over from "baptizing" to an accusative, then glancing off upon a genitive. Nobody claims it does—no grammarian, and especially no Greek scholar.

I want now to call attention to one more thought. Upon yesterday he stated, and I understood in his effort to confine me to the first century as the period of the primitive church, and just why he sought to limit it to that I could not see, but I want to call attention to some historians who lived in the first century. I have traced trine immersion down to the days of Tertullian and I want to tell you what Tertullian says about it. He tells you what he can show from Tertullian, but I will read to you a quotation from Tertullian's works. In Vol. II, page 186, Tertullian says:

"He [Christ] gave as his last command that they should immerse into the Father, and the Son, and the Holy Ghost, but not into one person. For we are immersed not once, but thrice, at the naming of every person of the Trinity."

That is Tertullian's language, quoted by Mr. Chrystal in his work, on page 61. Tertullian speaks of trine immersion as having been commanded by Christ and practiced by the church. It was the general practice of the church in the days of Tertullian, who lived and wrote about the year 216. The Apostle John died somewhere near A. D. 100. Tertullian was born in the second century. Then suppose that there were young men who lived about the time that John died, right in the apostolic age and under the ministry of John, and by the time these persons became old, gray headed men Tertullian lived, and hence Tertullian and the church of his day could receive the practice from the first generation from the days of the Apostles. And when Tertullian lived back where he could talk with men who saw the Apostles, men who conversed with them, and men who had probably talked with their fathers, and who had been baptized by the Apostles, and when he tells us that trine immersion was the practice then, based upon the command of Jesus in the commission. I say is their not in that one of the strongest arguments in favor of the practice? It is not possible that the whole church could become corrupt and change the form of baptism in so short a time.

I read again an historical extract: "Old writings ascribed to St. Dionysius, the Areopogite," who, it is asserted, died about A. D. 65, though the exact date at

which he wrote is disputed. But the best historians and authorities to-day who write upon the subject say that his writings are very ancient, and probably the most ancient of any church historian.

“And attentively consider the intimate relationship which exists between sacraments and their outward symbols. For since death is not, as some think, the negation of being, but the separation of parts conjoined, which separation consigns the soul into the unseen, for by being deprived of the body it loses the power of being recognized, and since the body to human appearance disappears, the total hiding or covering by means of water is fitly taken for an image of the death and burial. The symbolic teaching therefore, mystically instructs him who is baptized according to sacred rite to imitate, by the three immersions in the water, the death and the burial for three days and nights of Jesus, the life-giver; for it is conceded to men to imitate him.”

Now, we have traced trine immersion down to the days of Tertullian, and find an historical account from the pen of a man who lived in the apostolic age, who probably was baptized by one of the Apostles, and he in speaking of baptism refers to it as the usual practice of the church in his day, tells how they are baptized—a man that was baptized in the days of the Apostles. Go back into the very first century—go back to the commission given by Jesus Christ, and according to the spirit of the Greek language no man can explain the terms of that commission without a trine action; and that is the reason, I suppose, that the majority of the United Brethren ministers, when they come to baptize by sprinkling, use the trine action. They say, “I baptize you in the name of the Father, and of the Son, and of the Holy Ghost.” But when they come to immersion, then they change it to a single act. Now, if the commission teaches trine aspersion, how in the name of common sense, in the name of philology, of language, can it turn to a single act when it comes to immersion? The same argument that proves trine aspersion proves trine immersion; and to prove that they hold it as valid, they will accept those who have been baptized by trine immersion; and not only that, but their ministers have performed trine immersion; and if a person would come to one of them to-day and tell him he wanted to be baptized by trine immersion, the usages of their church demand that they should do it. And yet Elder Dillon stands up here, and in the face of all the people who have been received into his church and baptized by his own brethren by trine immersion, tells them it is not apostolic. I would think that Bishop Weaver would jerk him up before conference for speaking against the administration of a Gospel ordinance admitted to be valid by his whole church. I believe we ought to inform Bishop Weaver in regard to this matter, and have the Elder tried—a man that would come up and speak against the dignity of his own church, against the practice of a great body of people whom he ought to respect, against the practice of the entire christian church from the days of the Apostles down.

Now, this is not a matter to laugh over. I want him to meet it honorably. I want him to meet it squarely. I want you, Elder, to meet it squarely and fairly, with the dignity of a man, and not with wit and sarcasm. These are important matters.

I call attention to my seventh argument, which is based upon the practice of the Greek church. The Greek church is the oldest organization in existence. It is older than the Latin church. Campbell in speaking of this church, says:

"The facts, then, are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of christendom still continues the practice. The Greek church never to this day has given up the primitive practice." The Greek church has not, and their practice is trine immersion.

"That, too, is an argument," he says, "of more weight than even the numerical magnitude of this immense section of the church. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what Apostles and Greek Father's had written, who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers, on a mere question of fact, qualified as they were, on the mere principle of human authority, would outweigh the world."

This is the admission of Alexander Campbell—that the voice of the Greek church is not the voice only of seventy millions of men, but of seventy millions of *Greeks*, who understood the Greek language, the writings of the Apostles and the early practice of the church. And they to this day practice trine immersion, no other mode. It is the oldest church in existence, and it has never changed. Campbell says their voice outweighs the world.

I will have some more evidence to bring on this. I go back and close that gap of one hundred years. I find trine immersion the general practice of the christian church, with few exceptions—except in Spain—until the fourteenth century, and on down as far as you can go the very first historian who speaks of the mode of baptism says it was trine immersion—a man who could have talked with men who talked to the Apostles, and a man who probably did talk with and was baptized by the Apostles himself. And in our proposition, the Elder admits that trine immersion is christian baptism. It is the *only* baptism. If it is the *only* baptism, then certainly it is *a* mode of baptism, and that is all we claim. The question is not upon trine immersion; but to please him and to get the teachings of our church before the people, I enter upon arguments to prove the validity of trine immersion. But why need I do that? His church admits it, some of his ministers practice it, and many of his church have been baptized by it, and yet in the face of the whole church he comes up here and says it is not apostolic, and that Jesus did not command it. Then he evidently accuses his own church of heresy. [*Time expired.*]

Mr. Dillon's Third Address.

Gentlemen Moderators, Respected Hearers.—It is with pleasure that I come again to engage in the continuation of this discussion this beautiful sunny morning, in the presence of so large and intelligent a congregation. It is likewise pleasing to me to know that I have been so capable in discussion as to give my brother so much trouble in replying. He said he would reply briefly to my arguments, and he struck his seventh argument, which was his first, when the clock was nearly to the place of his stopping. Is he the respondent, and am I on the affirmative now? It would look that way, wouldn't it? Well, that is a matter with him.

I wish to say another thing in explanation. I want to do right and be right in everything. My attention was called to it this morning, and I looked. I stated yesterday that in my copy of Mosheim, I thought that Vossius was not referred to. I had several copies of Mosheim at my home—two or three. One I got for a gentleman not long ago, published by Carter, another published by the Harpers, and then I have another old edition here in three volumes, and in one of them, I don't know which, I find Vossius is not referred to. I looked this morning and I find he is referred to here. I take this pains to set myself right, for I want truth and facts in this matter.

As to the proposition. I insist that the burden of proof is upon my brother to show that trine immersion—that only—nothing else—was taught and practiced by Christ and the Apostles. He admitted it in what he himself wrote for his own paper. He said in explaining this discussion. "The reason for this is that we were asked to affirm our faith and practice." What is their faith and practice? Why, on this point it is trine immersion. On further he says: "We preferred that our teaching and practice should be affirmed each point separately, and so worded the proposition." He understood, then, that he was to affirm their faith and practice. How he has changed his mind since I do not know. But men are changeable creatures, you know—they are liable to change. So that is his duty, and he has admitted it in his paper.

About his acting cunningly—I suppose he did that inadvertently. I do not wish to accuse him harshly. He spoke unadvisedly with his lips, as one of old did, that was all.

He says that "*an* immersion" does not necessarily mean one dip. It is a noun, he says and not a verb. Now, what is "*an*," and what does it mean? Webster says that "*an*," from the Anglo-Saxon "*an* or *ane*," means "*one*." The Gothic "*ains*," and the German "*ein*," etc. He says "It is used before nouns of the singular number only, and signifies ONE." His quarrel, then, will be with Webster. It means one—one immersion.

Then he tries to show that "immersion" may mean several immersions. Now he cannot bring forward any lexicon of the Greek language nor any dictionary of the English language that defines "immersion," to mean trine immersion. He cannot do it. If you can, brother, you bring it forward. Now, notice what Webster says: "IMMERSION. Noun. The act of putting into a fluid below the surface; the act of plunging into a fluid till covered. The state of sinking into a fluid." That is his definition of "immersion," and it can mean but one going under. That is its meaning. I am sorry to see that my brother tries to quibble on a point that is so plain and so clear as that.

He says, "Do you not know the difference between a preposition and a verb." Why, yes, I think I do. I think I know it about as well as he does—whether it be in the English or the Greek or the Hebrew. I wish that he would show up that matter he talks so much about—in relation to that commission—in the Hebrew. He talked entirely at random and not to the point at all this morning on that matter, as I shall show eventually. He says may be I do not know the difference between a noun and a verb. Well, may be I do. I think I do, about as well as he knows it.

He says, how could Tertullian speak of baptism as being the universal practice of the church when I said that it was not adopted or did not come in use, or some thing like that—I do not remember his words precisely—until the Fourth Council of Toledo? I referred simply to Tertullian speaking of it as a practice in use in his day; but as to the Council of Toledo, I said that it was formally adopted in that Council by the Latin church. Previous to that it was not adopted in a Council. And what did my brother say? He said that then and there single immersion was adopted, didn't he? There was a square issue between us on a point of history. He was showing when other modes than trine immersion were introduced. He said that at this Council of Toledo, in the year of 635, single immersion was first introduced into the Latin church. I said trine immersion was then first introduced. He was showing up that line of history to show that trine immersion was first.

Now I wish to go to the testimony, to see who is right—to see who is most accurate on questions of history of this sort. If I can show that trine immersion was introduced at the Council of Toledo—not in the year 635, as he says, but in the year 633, that Council was held,—then I make a strong point against him, and show the very reverse. I do not spike his gun, but I take his gun from him, and turn it with withering effect on his own head, don't I? That must be admitted, logically—

First of all, I have a quotation from Knapp's Theology. I have not the book with me and cannot give the page; but I noticed it the other day and wrote it down:

"Basilius and Hieronymus say that trine immersion was practiced in accordance with an ancient tradition; and if it was not common in the first church, perhaps the controversies with the anti-Trinitarians in the third century might have given the first occasion for it. * * * At the Fourth Church Council, at Toledo, in the year 633, was first established trine immersion in the Latin church, in opposition to the Arians." So says Knapp in his Theology.

Now here I have a most excellent work— a “Dictionary of Christian Antiquities, by Dr. William Smith”—and I wish to read from that in relation to this matter, for this is a point of a good deal of interest. Dr. William Smith says that “at the Council of Toledo the Fourth, held A. D. 633, the practice suggested by St. Gregory was laid down as the rule of the Spanish churches, and from that time onward through triple immersion has been the prevailing practice.” Triple immersion was then established according to the suggestion of Pope Gregory, and since has been the prevailing practice.

Now, sir, where is your shot gun? It is turned upon your own head. That is the way he misrepresents history. If he were out among his own people, he could rail around considerably, and poke it into them, and stuff it down them. When he has somebody to watch him, it is reversed. My brother you ought to be more careful than that as an expositor of church history. The very reverse is true. *Trine* immersion was then introduced by that Council for the first time. There is not a member of the German Baptist church here to-day but what feels the force of this, I assure you, and every one else sees the point. So that his whole historical support is swept out from under him, and the very bottom of things is falling out from him, as certainly as you live. That is the way that question turns out. If he was preaching and had his own way about it, he could have just put that out and nobody would have contradicted him. These men need watching wonderfully, no doubt about it.

He says an argument that proves too much proves nothing. It may prove something, but it will not prove all that it is claimed to prove. It may prove part of it. That thing that has gone into a maxim is incorrect—not true.

He refers to my using sarcasm and levity. I did not tell you any flea stories. He told you an Irishman's flea story. Whatever else I did, I did not descend to telling flea stories, nor compare myself to a flea, hopping about so nobody could find me. He did of himself. I would rather represent myself by a rock that you know where to find than by a flea hopping about and skipping here and there and yonder; or like the mountain goat, which capers about—*Capra* is its name—leaping about there and there, so that you don't know where to find it.

He says when a man is happy he will exhort. He said he was happy. I didn't think he was, I thought he was in torments at the time. He was floundering about so; and I thought that was what made him exhort. That does sometimes make a body exhort, when he has nothing else to say.

Dr. Lyman Beecher was preaching a sermon one day in the presence of his boy Henry Ward Beecher, and he raved about fearfully, and floundered and pounded most lively. When he got home Henry Ward, a little boy, said to him, “Father what made you rave around so to-day?” He said, “The fact is, my son, I had nothing to say to-day, and I had to rave around to make up for it.” That is the way with him: He had to rave around to make up for having nothing to say. Or, he says he felt like engaging in an old fashioned song. I thought too he was singing it off. It sounded like a sing-song style.

The problem, now. He admits that the action of the verb cannot strike the accusative. So I say, and there is his difficulty. *Baptizontos* there strikes *antous* according to the rule, which is known so well to my brother, who is an excel-

lent Greek scholar. The direct object and effect of an action is put in the accusive, isn't that so my brother? There is the accusative: "Baptizing them." "In the name of the Father, and of the Son and of the Holy Ghost," in an adverbial phrase telling by what authority to baptize them. Christ says, "In my name you shall cast out devils." Does that mean, "you shall cast out devils and send them unto my name." No, it means that by the authority of His name you shall cast out devils. And so by the authority of the name of the Trinity we baptize *them*. There is but one action; can be but one.

He quotes from Tertullian. I happen to have some of the books here, and on the page alluded to there is not a word that he read. May be he quotes from some other edition. I do not wish to be harsh or unkind, but on the page he alluded to, 226, there is nothing, and then I looked at 126 to see if that was it, and there was nothing in either of my editions of Tertullian.

Now, what does Tertullian say? I promised you something in that direction and I shall fulfill. Tertullian says, Vol. I of his writings, page 336: "Here-upon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." Ah, yes, he says, "we are thrice immersed," but he says, "we make a somewhat ampler pledge." What does *ampler* mean? Greater. And Dr. Conant says—I have his rendering of it right here—a pledge somewhat more than the Lord and the Gospels require. Notice, Tertullian gives his judgment—and I want every member of the German Baptist Church, and everybody else to listen to that with care—and says we make by this a somewhat ampler pledge than our Lord and the Gospels require. He gives his judgment that that was not required by the Lord and the Gospels. They did something more than was required there. Do you notice that? See how he comes out at the little end of the horn every time.

Now, how about Dionysius, the Areopagite? Let us look after him. My brother, I wondered a little when you quoted that—I know that you know better—I feel so. I believe that you know something about those writings. Your attention has been called to them, I know. Who was Dionysius, and what are the writings to which my brother alludes? He quotes it in his discussion with Bergstresser, and gives the work from which it was taken—"The Ecclesiastical Hierarchy." Now notice what Moshien says in relation to that matter, Vol. I, 184.

"By the same artifice, the Mystics, as they are called, sought to advance their cause. Having no answer to give to those who demanded who was the first author of this new sort of wisdom, they alleged that they received it from Dionysius, the Areopagite, of Athens, a contemporary with the Apostles, and to give plausibility to the falsehood, they palmed upon this great man books void of sense and rationality. Thus they who wished to surpass all others in piety deemed it a pious act to employ deception and fraud in support of piety." My brother employed the same things here this morning—deception and fraud, in support, not of piety, but of trine immersion. Then in a note here he says:

"The spurious works ascribed to Dionysius, the Areopagite (who is mentioned in Acts xvii, 34) are the following: *de Coedesti Hierarchia*, lib. 1, *de Ecclesiastica Hierarchia*, L. 1." etc. The last one I read is the very work he men-

tions as quoting from in his debate with Bergstresser. That is one that Mosheim says is spurious, "together with four epistles," etc. He says further: "They all relate to mystic theology, and breathe a devout spirit, but are exceedingly obscure and difficult of comprehension. It is supposed they were written *in the fourth or fifth century*, as they bear marks of that period, and are not mentioned by any writer prior to the sixth century."

My brother, can you do the like of that? I would have thought better of you if you had not.

"During the middle ages," he says, "they were held in high estimation, and their genuineness scarcely if at all, questioned. The more devout Catholics and most of the early Protestants received them and relied upon them as genuine. In the seventeenth century *their spuriousness was abundantly demonstrated.*" Yet he has the hardihood, ladies and gentlemen, to come up here and quote from a fabulous, invented work by the gnostics in the fourth century, palmed off on Dionysius, the Areopagite. A perfect swindle! There is not a member of the German Baptist church here to-day who will justify that. I used to know members of the German Baptist church, and they are all truth-loving men. You will say this man was indiscreet in mentioning that. You love the truth. Mosheim says: "And they are now universally regarded as suppositions." And yet he comes forward with such a quotation. My brother, don't you wish you had not done it?

MR. BASHOR.—No sir, I do not.

MR. DILLON.—Well, you ought to. I would not do the like of that, intentionally. I do not know that he did it intentionally, but he is unreliable in quoting history, as you see, all along the line. He quotes from a fabulous, spurious work, invented by the gnostics, as stated by Mosheim, and it was a deception. He tries to practice a deception on us, don't he? I can tell you I do not believe in that sort of work; do you? There is not a member of the German Baptist church here to-day that will justify it. He understands the condition of the matter.

Then I was a little amused about his thinking that Bishop Weaver ought to condemn me. That was most musical to me, because of the situation. Let me apprise you of the fact, my dear brother, that Bishop Weaver has no jurisdiction over me. My Bishop sits right there. My dear brother Dixon is my Bishop, and he has heard what I have said, and if he feels like condemning me, I will sit down now. Is it all right, Bishop?

BISHOP DIXON.—I will consider the matter, sir.

MR. DILLON.—Very well, sir, and whenever you feel like it just hand it down. It is all right, sir. So, then, I am not under the jurisdiction of Bishop Weaver.

Now as to the commission. He says that the spirit of the Greek language requires trine immersion. I say it does not. I have other matters marked here, but I wish to notice this very especially now. I say it does not, and I will show you that it does not. Notice. Jesus says: "Go ye, therefore, and teach all Nations, baptizing them." What is that? *Baptizontos antons*. That *baptizontos* is a participle, which partakes of the adjective and verb both, and in its verbal form acts

directly upon *antons*. And then *eis* is the preposition there. Our Greek grammars say prepositions govern substantives in the oblique cases, and mark their relations. So that *eis* acts upon *onoma*, which is in the singular. Then those names, "of the Father, and of the Son, and of the Holy Ghost," are genitives, which he has admitted that the verb cannot act upon, as I understood him. Now, notice. What is the rule applying to those genitives? We have rules for all these, and I wish he would give us the rules. If he is such an excellent Greek scholar, he can do that. A man who has studied it will give us the rules. The rule is this: "The origin, source and material are put in the genitive." Now, the material making up "name" is here referred to. "Name" is singular. "Of the Father, and of the Son, and of the Holy Ghost," is simply explanatory of the material that makes up "name"—that is all.

Now, take a similar case. Suppose you are a merchant, and you say to your clerk, "Go over to the bank and get some money, and go to Canton and pay to the company of Jones, Smith & Hoffman a hundred dollars." That is an analogous case. "Pay to the company of Jones, Smith & Hoffman \$100." How much money would that require to be paid out? Would it require \$300? My brother, you are not sincere this time. Would they enter \$300 on the books? No, sir. Every man's intelligence would say that that means \$100 paid to the company of Jones, Smith & Hoffman, and not \$100 to Jones, and \$100 to Smith, and \$100 to Hoffman—not so at all. When you marry folks you pronounce them man and wife in the name of the Father, and of the Son, and of the Holy Ghost—some do that. Does that mean you marry them three times? Or does it mean the man gets three wives? What does it mean? Why, it is the same thing—it is analogous. A man would be pretty fortunate if he got three wives by that, wouldn't he?

BISHOP DIXON.—Or unfortunate.

MR. DILLON.—Or unfortunate, if they were bad. One or the other. It will not hold. That simply means one action under the authority of those three names. Every man with half an eye can see that, it is clear and plain and lucid, and it has been the general understanding of persons.

Again, he says the Greek church baptized by trine immersion, and they alone. I so understood him. Now, I wish to show you that that is not true. I have a work by McClintock & Strong that will knock everything from under him and leave him sitting on "the baseless fabric of a vision." McClintock & Strong in their *Cyclopedia*, Vol. I, page 647, say:

"The Greek church requires trine immersion in its rubrics, but in Russia baptism by sprinkling, or affusion, is regarded as equally valid."

Ah, yes! Then a little further on they say:

"In the '*Office for the Baptism of Adults*,' it is left altogether to the discretion of the minister to dip the person to be baptized in the water or to pour water upon him. The framers of the *Office* evidently, by the discretionary power left to the officiating minister, have decided that the mode in this respect is immaterial."

The mode is immaterial. So the Greek church in Russia has decided, and that is the great mass of the Greek church, and they either baptize by trine immersion or pour or sprinkle. Well, does that suit you? The fact is this Dunkard church is about the only church that holds this view. It is exclusive. Why, I

have thought at times if the Dunkard church—the German Baptist church—is the only true church in this world, then there are very few followers of Jesus in this world. There would be a very slim chance for the inhabitants of China, for there is not a Dunkard in that land. But there are multitudes of christians there. I heard Dr. Willey say that all along the shores are christians. He traveled three thousand miles in China and staid with a christian family every night. The Dunkard church is unknown there, and it is known only in a few places in our country. It is a small church, of course. In 1868 the members were estimated at twenty thousand. But I wish to give the very best construction I can to this. I inquired of brother Murray of the German Baptist church as to their numbers, and he said they did not keep statistics, but he said he thought there were about a hundred thousand of them. Is that all the christians there are in the world? There are States and Territories in the United States where there are not found. Are there no christians there? Is the great mass of this globe without christians and without the plan of salvation? The man that says it has the narrowness of narrowness, like a man living in a snail shell. I affirm it. It is too much for a man to believe. It is too bigoted.

He said again, near the close of his speech, that the question was not on trine immersion. Then I would like to know what it is on. I think it is on that. It seems to me that is the very thing it is on—trine immersion. [*Time expired.*]

Mr. Bashor's Fourth Address.

Gentlemen Moderators, Ladies and Gentlemen.—I want to call your attention to the gentleman's last speech. Much of it I shall not reply to because it is not worthy of special attention.

I want to make a statement in regard to the practice of the Greek church, and I quote from the Campbell and Rice debate, page 266. Mr. Rice in his speech in reply to Mr. Campbell says:

"Stuart the gentleman tells us, admits that the oriental church has practiced immersion from the beginning. It is true Stuart admits that from an early period the oriental church practiced trine immersion as the Greek church still does." From the earliest period the oriental church practiced trine immersion as the Greek church still does.

I have a personal friend, James Chrystal of New Jersey, author of a book which I have used in this discussion, a history of the modes of baptism. He was a prebyter in the Episcopal church and became dissatisfied with the mode of baptism as practiced among them; and after historical investigation, based upon the practice of the early church and the evidence of church Fathers, went to Greece to receive trine immersion, was baptized into the Greek church by trine immersion and ordained a prebyter in that church. He tells me in conversation, also in correspondence,—I have not his letters here,—from personal knowledge, that the practice of the Greek church to-day is trine immersion, and I suppose that no authentic historian will deny that fact; and I was surprised that he read the authority that he did. It is not standard, considered by all, and by all historians and standard works it is admitted that the practice of the Greek church is trine immersion. They have never practiced anything else, and practice that baptism till this day. Now if this is doubted I am willing that Elder Dillon and myself or any committee of brethren from both churches shall write a communication to some bishop of some church in Greece and ask, and then have it published in the county paper as to whether their practice to-day is trine immersion or not. I am willing to settle that in that way. Now that is as fair as we possibly can offer. I say that all the historians I have quoted—I have quoted a number of historians that are admitted as standard works, and as men who are perfectly reliable; and when I quote these historians—and these men, who, upon the basis of their learning and authority state that trine immersion is the practice of the Greek church, he accuses me of—shall I say accuses me indirect of fraud? Now, I do not accuse him of anything of that kind. I think that as a gentleman it is beyond my province to stoop that low.

MR. DILLON.—Gentlemen Moderators, if you please I did not accuse him at all as to that matter, I appeal to you I did not. It was as to the matter of Dionysius, and then after he stuck to it. It was not as to the matter he alludes to at all.

MR. BASHOR.—Well, under any circumstances I would not do that—under any circumstances I would not stoop to that. As a Christian minister I could not stand it.

MR. DILLON.—You can stoop three times to my once.

MR. BASHOR.—I read from Dr. Wall's history of infant baptism, vol. 2, page 419.

"The way of trine immersion, or plunging of the head of the person three times in the water, was the general practice of all antiquity." And I quote from the first edition of the Campbell and Rice debate. I know that after our brethren used this against the disciples—their single immersion—it was taken out in the second and third editions; but in the first edition it was left standing. Campbell says:

"But I could read from Barnabas, the shepherd of Hermas and Justin Martyr, who next to the Apostles, stands on the page of ecclesiastical history. I can now only read a sentence, however, from Barnabus: 'considering' says Barnabus, 'how he has joined both the cross and the water together, for this he saith, blessed are they who putting their trust in the cross, descend into the water.' Again, 'we go down into the water full of sin and pollutions but come up again bringing forth fruit, having in our hearts the fear and the hope which is in Jesus.' This is plain enough immersion and emersion. I could read you, says Campbell, "several such passages from the highest authorities to the same effect. Not only Mosheim, Neander, but all the historians as well as Prof. Stuart trace trine immersion to the times of the Apostles." Not only Neander and Mosheim but all the historians trace trine immersion to the time of the Apostles.

I simply want to refer to his statement concerning Dionysius to this fact, that even Mosheim, the gentleman he quoted here—Mosheim only says that it is supposed that it was written in the fourth century—about the fourth or fifth, and then on that supposition he holds me up as introducing matters here that are unfair and dishonest. He bases his whole argument only upon Mosheim's supposition, and Mosheim's supposition is about as good as his is, and you know how much that is worth. It is worth about as much as mine or about as much as the supposition of any other man, and that is all it is worth. Dionysius is quoted by a number of our best authors; but while it is not an exegesis of the commission,—he may call it crude theology if he wishes—it simply states the practice of the church in his day, and whether that be down right among the Apostles or not, it is admitted by historians that it is very ancient, and says that it is trine immersion. Now, I leave these matters with you and all the weight that they can have in this discussion.

He talks again about my being a Greek scholar. I have made no claims that I am a scholar. I have said nothing about being a Greek scholar. I have not insinuated either that he is not a Greek scholar or that he is a scholar of any kind. I simply asked the question, when I didn't understand the nature of the

question that he asked me on language, if he knew the difference between a verb and a noun. I do not say anything about my scholarship. I simply come up here and speak of matters of fact, and to present the doctrines and usages of the christian church, and any reflections that he may seek to cast upon me by insinuating that he is a scholar I care nothing about. Scholars can make mistakes as well as other men, and I do not want to seek an advantage over an opponent on that ground. My scholarship will stand before you 'til this discussion is over. You can see, the good sense of this people will see, and you will also have an opportunity of fathoming the depths of his scholarship, whatever that may be. He may understand Latin, Greek, Hebrew and Chocktaw for all I know or care. What has that to do with history or a matter of historical fact, and why is it thus thrown out?

I call attention to his—shall I call it analysis of the commission? I confess I could not understand it, neither could I understand the proposition that he placed as parallel with the commission when he says, "Pay to the firm of Jones, Smith & Co., \$100." Why, he has not the same parts of speech. He has not a sentence anything like the commission. In the commission when we use it is a transitive verb; here is an intransitive. He has not the same parts of speech nor sustaining the same relations, and hence there is nothing in it. But suppose a man would say to an officer, "Officer, go and arrest that man and take him into the county of Stark—go find that man, arrest him and take him into the county of Stark, into the city of Canton and the city prison." I have here a sentence that is more like the commission, while his is not like it. He does not have the same parts of speech, and I leave it to any scholars, a number of scholars that may be present.

He talks about marrying. What he aimed to prove by referring to the marriage relation I cannot possibly tell. We are not commanded to marry in the name of the Father, and of the Son, and of the Holy Ghost, and when he marries he only pronounces the benediction, and there is no parallel in that. What did he mean by it? Does he mean just simply to quibble and make darkness where he ought to make light? That is his whole course in this discussion.

Again I refer to the Fourth Council of Toledo. I say that I will compare history with history with him. I will offer everything that is fair. I will take up the number of historians that we can find, and I am willing that any committee of gentlemen shall compare the histories, and we will find the greater number and the most authentic tell us that trine immersion was first introduced at the Fourth Council of Toledo in Spain.

MR. DILLON.—That is what I said.

MR. BASHOR.—That single immersion—excuse me. That was a typographical error—that single immersion was first introduced at the Fourth Council of Toledo. I have it here in history.

Now I have the same right to come up and tell you that his history is not authentic. I can do it with an equal amount of dignity—and tell you that the history that he reads is unfair, and tell you that he knows better when he reads it, but I am not going to do it. I say that the greatest number of historians—the one he has read from, Smith, a book written lately, gathered probably from

some obscure author may say that, but I say that Wall and all the historians whose works have become standard tell you that single immersion was first introduced in Spain at the Fourth Council of Toledo and he tells you the reason. I stated yesterday it gives you the reason. The reason was that the Arians held adverse doctrines concerning the Trinity and they baptized by trine immersion. Well, then, when the matter was referred to Gregory, Gregory instructed them that because of these doctrines being held by the Arians they could change the form of baptism lest others would think that they too held these adverse ideas with reference to the Trinity.

Now, these are the facts in the matter and he knows them as well as I do. He certainly has read history enough to know that, and here my books are open to him, he can look at them; and I am willing that he should have all the histories that bear on that subject. I will offer what is fair. I don't want to misrepresent the matter before this audience. I want, however, our speeches as they are, only with grammatical corrections, to go out to an intelligent public, and as they reach men who are historians and who are acquainted with history they will probably weigh the matter and present it as it actually is.

I call attention here to the seventh century. In Chrystal's history of the Modes of Baptism, speaking of the Fourth Council of Toledo, he says, and he does it after considerable historical search into the practice of the early church:

"See Council Four of Toledo. In this century an innovation was made in Spain alone, however, in substituting single for trine immersion. But in other parts of the church the ancient mode remained. As to the Spanish custom and light in which it was viewed in other parts of the church see Alcuin's testimony hereafter." He introduced that and I will introduce that in my next speech. I will present these matters fairly as they are.

I want to refer once more to Tertullian. I want to show you where he is mistaken. His whole argument is drawn from that, and if you will allow the expression, has made Tertullian say things that he didn't mean or mean things that he never said, Tertullian says:

"To begin with baptism: when we are about to come to the water"—he can open his history and read it where he read before—"we do in the church testify under the hand of a chief minister that we renounce the devil and his pomp and his angels." You notice that he didn't read that. He was very careful not to read that. "Then are we thrice dipped pledging ourselves to something more than the Lord hath prescribed in the Gospel." The dipping is not a pledge. He was dipped; but in his renunciation of these, why, there is where he pledged himself. There is where he made the pledge when he answered these questions, and hence, Tertullian says in these pledges that are made we are answering to somewhat more than the Lord has commanded, not in the baptism. We read on here:

"The expression pledging ourselves to something more than the Lord hath prescribed in the Gospel refers [Dean Waterland thinks] to the answers made in the baptismal creed which had been in Tertullian's day, on account of the rise of heresies considerably enlarged beyond what we find in the Gospel. This must be the correct opinion as will be seen by the next quotation."

This is in Dean Waterland's works, Vol. 2, page 186. Now here he tells you what Tertullian further says to show that he refers when he says we pledge ourselves not to the immersion but to the pledge made in the church.

"He, Christ, gave as his last command that they should immerse into the Father, and the Son, and the Holy Ghost, not into one person, for we immerse not once but thrice, at the naming of every person of the Trinity."

There is what Tertullian says and he can see that quotation. I thought that when this matter was brought up he would not be so thoroughly successful as he expected he would in proving that Tertullian says that trine immersion is more than the Lord commanded. I did not think he would be as successful as he thought he would. In fact I knew he would not. Here is Tertullian, and he can have the privilege of looking at him, and if it is not in Tertullian's works, I will give it up.

Now I want to call attention to the commission. He has talked about that again and again. We go further than to say that *baptizontos* does not glance from the accusative on to the genitive case. It does not. It does not refer to baptizing the Father, and the Son, and the Holy Spirit, but to "baptizing *them*," the people, *eis to onoma*, into the name, of the Father, and of the Son, and of the Holy Ghost.

I enter more fully into the spirit of the Greek language, in which the commission was originally written. It is an established principle in the Greek language that "in the enumeration of several persons or things joined by a connective particle, an article before the *first only* intimates a connection between the whole, as forming one object of thought."

Now, he tells us he has Greek scholars here among his brethren, and I invite their attention to this argument. I invite the attention of the whole scholarship of this house, and of the whole world, as far as that is concerned.

"This is termed combined enumeration." I want to read rule 232, on page 215, of the Greek grammar I have in my hand: "In the enumeration of several persons or things joined by a connective particle, an article before the *first only* intimates a connection between the whole, as forming one object of thought. This is termed combined enumeration. The *repeated* article, on the other hand, implies a separation in themselves or in the view taken of them." Then follow some examples of combined enumeration. "Ephesians iii, 18. 'What is the breadth, and length, and depth, and height?' Here we have combined enumeration, 'one image of vast extension being before the mind.'" "Matthew xvii, 1. In the Greek, 'the Peter, and James, and John.'" Combined enumeration, "one inseparable group."

Now I will give you a few examples of separate enumeration. Luke xii, 11. "To the synagogues, and the magistrates, and the powers." Here we have separate enumeration. "Three different classes of tribunal," separated by the particle. "James iii, 4. 'The sweet and the bitter.' From their very nature different." "Hebrews xi, 20." In the original, we have: "Isaac blessed the Jacob and the Esau." "Both received a blessing, but not together, and not the same." Therefore two blessings are given and not one.

Now, here we have separate enumeration, according to the spirit of the Greek language. I get down to the spirit of the language, and he must destroy the spirit of the Greek language before he can destroy this. Wherever you have the repeated article before the noun it carries the action of the verb over and shows separate enumeration. Hence in the commission we have the repeated article—"baptizing them into the name of the Father, and of *the* Son, and of *the* Holy Ghost"—separate enumeration, carrying the action of the verb over, showing that while we are baptized into them we are baptized into them separately, and not by one act, because of the repetition of the article, showing separate enumeration. Now, I invite the attention of all the scholarship of all the scholars in this audience, I invite the attention and challenge the scholarship of the world, to this. He must destroy the spirit of the Greek language before he can destroy the argument, and that he dare not do. If he comes up and undertakes to destroy the spirit of the Greek language, let him do that. If he denies it, it will be a test of his scholarship in Greek.

"The mode of trine immersion, in Greek, is based particularly on the repetition of the article before the three persons; for, according to the principle and genius of the Greek language, the repeating of the article before the three nouns points out distinctly the three actions of the verb, and consequently the commission teaches *trine* immersion," and not single immersion. I want to repeat this a little, so that it will penetrate his mind. The repetition of the article before each name or each noun, shows a repetition of the verb, in separate enumeration; and hence we have in the commission the article repeated before "Son" and before "Holy Ghost," showing separate enumeration, and carrying the action of the verb over on the noun, or carrying the action of the verb on through. We do not baptize "Father" but it carries the action of the verb into the name of "The Son" and "The Holy Ghost." As well as the name of the Father. That was another typographical error. "Into the name of the Father, and of *the* Son, and of *the* Holy Ghost."

Now, I simply lay that down and challenge the gentleman to handle it fairly and squarely. According to the spirit of the Greek language. He must destroy that before he can destroy that rendering of the commission. He must show combined enumeration where there is a separate enumeration, or show that the repetition of the article does not carry the action on into the name of the Son and of the Holy Ghost. I invite the attention of every scholar in this audience to that thought; and in view of this, to show that the English corresponds. I introduced an argument or example yesterday evening, when I told a man to baptize in the name of the Father, and that man said if he did that he would have to put the believer under the water, and when I repeated, "and of the Son," he said he would have to repeat the action; "and of the Holy Spirit," he would have to repeat the action. There it is according to the spirit of the Greek language, according to the simplest illustration and example that can possibly be brought up in good common sense and the English language. Just get a man take a believer into the water and then tell that man, "baptize him in the name of the Father, "and if you stop and he does what you tell him, he will dip that man. Then say, "and of the Son," and he is bound to repeat the ac-

tion. Then say, "and of the Holy Spirit," and he is bound to repeat the action. And when he does that, that man is baptized by trine immersion, in good common sense and according to the spirit of the Greek language.

Now, there it is. Let him examine it; let him handle it carefully. I want him to come up and meet it like a man— not by trying to make the congregation laugh, not by appealing to "my brethren," not by appealing to anything but the authorities; and all the history and Choctaw and Greek and Latin and everything else that he knows bearing upon that—Let him bring it all forward. I wanted to give him full scope. I wanted him to keep talking about the commission and its meaning. I thought yesterday evening when he insinuated against the scholarship of our people I would let him go and let the subject of the Greek language be tested as it is written and as it is understood. And this is the reason why Alexander Campbell says that the Greek church—the seventy millions of Greeks understood their own language; and that is why Tertullian, a man who understood the Greek language, and not only the language, but the spirit of it, a Greek scholar, said that the commission commanded not one dip but trine immersion. That is why Neander, that is why Mosheim, that is why all the church historians, when they went back to the Greek authors to get testimony as to the apostolic mode, testified that trine immersion was the universal practice of the church for thirteen hundred years.

I stated this morning and I stated yesterday that the discussion is not upon trine immersion. What I stated in the paper when I went home from here was that we preferred to sustain our practice in separate propositions. The reason I did that was because our practice is to baptize no one except by trine immersion; we do not admit single immersion. The backward act is too young for us. It lacks fourteen hundred years of being old enough for us to damit it as legal baptism. We do not accept single immersion in the name of the Father, Son and Holy Ghost, because it is about twelve hundred years too young to be apostolic baptism. We do not accept of sprinkling and pouring—[*Time expired.*]

Mr. Dillon's Fourth Address.

Gentlemen Moderators, Respected Hearers.—The gentleman has a very summary way of replying to my arguments and my statements against him. He says much of it is not worthy of attention. That must be for you to judge; he is not the judge here to decide these questions.

He finds a quotation in some work, the Campbell and Rice debate, in relation to the Greek church and its practice of trine immersion. I want you to notice one thing that is very striking here. He does not get his quotations from the books where they were originally written. He generally gets them from some other book that has a little extract, don't he? While I have presented the books themselves from which they are taken. I want you to mark that closely. That has been the fact of it. He has a few books that cut out little segments and extracts and turn and fix them up to suit themselves, and do not give the connections, while I have taken the books themselves, and have attempted constantly to fairly quote and represent these matters. He says this work by McClintock & Strong is not authority. I say, and those gentlemen, that are acquainted with it know, that it is one of the best and most standard works of the time. You know that, gentlemen. It is a work of authority.

MR. BASHOR.—I would like to rise to a point of order, and that is, that the gentleman in his speeches is continually turning around to some of his brethren to sanction what he says. I think that is unprecedented.

MR. DILLON.—How do you know what I want of them?

MR. BASHOR.—You ask them to sanction what you say.

MR. DILLON.—I did not say that. I like to look at them, because they are good looking.

Now, this work of McClintock & Strong is a good work, an authoritative work, and no better authority can be appealed to, and I shall not have it berated; and it says that the Greek church does practice other modes than trine immersion; and I am willing to do that transparent thing that he proposes—that precise thing. I am willing that we shall jointly write a letter to some Bishop of the Greek church in Russia and ask him this question: "Do you baptize by trine immersion only, or do you employ some other methods?" We will see what his answer is, and we will have it published in the county papers. I am willing to do that. I will pay my part of the fee for addressing the letter.

MR. BASHOR.—I stated that I was willing to write to Greece. The Russian church is just simply a faction of the Greek church.

MR. DILLON.—Why, "Greece is living Greece no more." Don't you know that?

MR. BASHOR.—You understand what I mean.

MR. DILLON.—Of course I do; but Greece is a little territory where they do not speak the genuine or original Greek, as is known. I have a Greek grammar here of Sophocles, very different from the ancient Greek. A large portion of the Greek church is in Russia, and that is what I quoted in relation to from this work, and I suppose their practice is pretty uniform. I am willing to do that. I claim that the Greek church in Russia does baptize by other methods. There is where the Greek church is found. It is the established church of that country. But he backs down and wants to write to Greece. Or perhaps that is what he said. I want to fairly represent him, of course. I can afford to be very fair, and want to be.

He speaks of some one that became dissatisfied with his baptism and went to Greece to receive trine immersion. Why need he make such a journey to get trine immersion? He could have gone to my brother and got it without expense, and saved money by that. But if he went to Greece to get trine immersion, I suppose he would not let them put upon him much of anything else; a man who travels that far to get trine immersion ought to have the thing he goes for, of course.

He speaks of Dr. Wall as deciding in favor of trine immersion. I have the work of Dr. Wall here. He may make some allusion to it somewhere, but I have selected the main statement of Dr. Wall in this matter. He says, page 384, "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into the water." So says Dr. Wall.

He speaks of Justin Martyr. I have his work here. I would like to have him examine it and see if he can find anything of the sort he intimates in it. And here is Neander, who favors immersion.

Then as to that spurious work of Dionysius, the Areopagite, referred to by Mosheim. You notice how he tries to work out of that. He says Mosheim says, "It is *supposed*." Now, Mosheim says a much more emphatic thing than that. He says: "In the seventeenth century, their spuriousness was abundantly demonstrated, and they are now universally regarded as supposititious." Does he not say a good deal more than this brother says he did? He does, of course. I wish you would quote correctly, brother, and not misrepresent. You did not do it intentionally, I know, and I must not reflect on you for that. It was done unintentionally.

He says that he says nothing for his scholarship. Well, he was chiding me a little and wondering whether I knew the difference between a noun and a verb and so on—he was trying to reflect on me a little, was he not?

Then he speaks of that question as to paying to Jones & Smith certain amounts, but does not make anything there. He speaks of a man being arrested. "Go find that man, arrest him, taking him into the county of Stark, the town of Canton and the State of Ohio," etc. But what do you get out of that? It implies, does it not, that you arrest him outside of the county of Stark? It says, "arrest him, and then bring him into the county of Stark." Now, what is the verb there? Why, "arrest," of course. That is one of them. Does that mean that you arrest him in the county of Stark again, and arrest him again in the town of Canton? No.

Then again as to bringing him into different places. He speaks of bringing him into the county of Stark and town of Canton and the State of Ohio. When he brings him into the county of Stark and town of Canton, don't he bring him into the State of Ohio? Does he have to bring him twice into the county of Stark to get him into the State of Ohio? No, he does not. In bringing him into the county of Stark he necessarily has to bring him into the State of Ohio. No man could bring a man into the county of Stark without bringing him into the State of Ohio by the same action, could he? Don't you see, he fired the wrong way that time again? He hit himself.

Then again as to the Fourth Council of Toledo. I can set my brother exactly right on that whole question, and that is what I want—the strictest candor and transparency. I know just how that whole matter is. It is just this way, and I will trust any reputable committee to investigate it: There were Arians in Spain that were baptizing by a trine immersion previous to the Council of Toledo. I have that statement made by Smith, and that is a very excellent work. I have the whole statement. I can either state it or read it. I can perhaps state it with sufficient clearness for you to understand it. He says that these Arians were baptizing by a trine immersion. Pope Gregory, previously to the Council of Toledo, was inquired of as to whether they—that is, the Trinitarians,—should baptize by trine immersion or by a single immersion. Pope Gregory said to them that while his judgment was in favor of trine immersion he nevertheless wished them to baptize by a single immersion in opposition to the Arians. Then came on the Council of Toledo. And there at the Council of Toledo they determined in favor of the judgment of Pope Gregory—trine immersion. Now, that is the fact of the matter. The Fourth Council of Toledo, in 633, which was the first Council that ever recognized it in the Latin church, declared in favor of trine immersion and not single immersion. That is a transparent statement of the whole matter, and so stated in this work. So that matter stands against him.

He says that Wall tells us that single immersion was introduced in the Council of Toledo. I have the work of Wall here to which he refers, and I wish that during the interval between sessions to-day he would take it and find that statement. It would be a pleasure to me. I do not think it is there. I do not say it is not there, but I do not think it is, and I tender him the loan of the work during the interval to hunt it up.

Then as to Tertullian's "more ample pledge." He thinks that I misrepresent Tertullian. Let me read it with care, and I will begin a little ahead and see what he is referring to and notice it with care. Volume I, page 336:

"When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil and his pomp and his angels. Hereupon we are thrice immersed, making" —making by what? why, by being thrice immersed—"making a somewhat ampler pledge than the Lord has appointed in the Gospel."

Grammatically that must refer to being thrice immersed. "Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." Hence I say that grammatically, as the language is here used, it refers to their doing something more than the Lord and the Gos-

pel require. Do the Lord and the Gospel anywhere demand what he says before a man is immersed—pledges such as he refers to? I challenge him to put his finger on any such reference or any such pledge that is required by the Lord and the Gospels. He can not do it. Hence that cannot be a consistent interpretation of Tertullian.

Now on *baptizontos*. After saying that *baptizontos* does not act upon those names in the trinity, he turns around and says that it does act upon them—passes over and does act upon the Father, and the Son, and the Holy Ghost. And then he speaks of a method by which the article repeats the verb. Whoever heard of any such thing? I confess I never did. They used to have another string they pulled there. German Baptists used to say that the “and” there repeated the verb. They have been driven from that—dislodged, and now they have turned over and they say that it is the article that repeats the verb. Now, I would like to know by what rule of grammar it repeats the action of the verb. He cannot show it. He gives cases where dissimilar matters are referred to; as in James, “the sweet and the bitter,” and then, “the synagogue and the people.” But that is not a fair representation of this case. Here are similar things, and not dissimilar things, and where there are similar things I wish to show you that it bulks them together and puts them in one. I want to show you under the conjunction how this is done; and I have some remarks, too, as to the article. I want to show you how these become like parts. Crosby, in his Greek grammar, page 400, says:

“Conjunctions connect sentences and like parts of a sentence. By like parts of a sentence,” and that is the case here, “the Father and the Son and the Holy Ghost”—“by like parts of a sentence are meant words and phrases of a like construction or performing like offices in a sentence, and which *united* by conjunctions from compound subjects, predicates and adjuncts.” This “and” unites together. Perhaps that is the reason why he did not like to refer to that string to-day. It unites together—joins together.

Then again, the article in Greek, as every one who has studied the Greek language knows, is a matter that is sometimes to be translated and sometimes not. It is a very indifferent thing. Here it is said: “it is often omitted in translation, especially with proper names, abstract nouns, nouns used generically, and pronouns.” And then in other places it must be supplied. I have looked along to see whether there was any such rule as he refers to, and I fail to find any such thing at all. I mean to search during the interval with care. But who ever before heard of an article repeating the verb? Where is his rule of grammar for the article repeating the verb? I wish he would hunt it up during the interval and find any rule making the article repeat the verb. He is making grammar, certainly—manufacturing it, spinning it like a spider does its web, out of its own being. So he gives a case of dissimilar things, “the sweet and the bitter.” That is not analogous, for these are similar things and not dissimilar.

Then he does not care much about the languages. I may speak in Greek and Hebrew and Choctaw. Yes, he has got Choctaw in his other discussion, too, I see. Well, that is a thing that our books do not speak much about—a

thing that I do not profess very much proficiency in. If my brother is an adept in Choctaw I confess I do not profess very much along that line. I thought his use of words as he started out yesterday as he spoke of "man over man," was something like Choctaw, may be—that is, when he come to speak of Choctaw—for it was not good English.

I have cleared up matters so far as I have noted them, and I have tried to note everything with care as far as he has presented them.

Now, Ladies and Gentlemen, in the time that remains to me I wish to present another matter in opposition to his view. First, I say, as a counter argument, that *bapto* and *baptiso* and *baptisma* in the classical sense, never mean trine immersion. You cannot find a place in the classics where they mean trine immersion. Lexicons do not define them anywhere by trine immersion. I challenge him—ah, may be I had better use a milder word—I lovingly ask him to bring forward any lexicon that says that *baptiso* means trine immersion. Can you do it, brother?

MR. BASHOR.—I do not need to.

MR. DILLON.—No, you don't need to. Because you can't that is the reason. You are like the little boy that was picking up stones. A man asked him what he was picking them up for, and he did not know. The man went on a little further, and the boy thought he knew now, and he cried, "hold on, stranger, I know now." "What is it?" "They are good to have." He cannot find a lexicon among all the number of lexicons, that defines these terms to mean trine immersion. There is where he fails. None of these great Lexicographers who give us definitions of terms says that either of these terms means trine immersion. That is a knock-down argument. He cannot get over it, nor under it, nor around it on either side. Then, if it is not used classically to signify trine immersion, if the Lexicons do not so define it, he must prove another thing or fail. What is it? That in its hellenistic use—its use as adopted into the Greek testament—it was changed. He cannot do that.

Now, having shown you that the classical use of the word *baptiso* does not mean trine immersion, I make a point upon him there. I next say that there are places in the New Testament where the word *baptiso* cannot mean trine immersion; where he, if he is fair minded, and I guess he is; I must presume that; I do it cheerfully, of course,—where he himself, if he is brought to answer on it, cannot make any other answer than that it does not mean trine immersion. Where? I have a testament here and I will show you where. Mark vii, 4. "And when they [that is, the pharisees] come from the market, except they wash" the original here is the word *baptiso*—"they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables." "Washing" in the original there is *baptismos*, I believe. "Tables" refers to their couches or beds. Before they ate, did they take their couches which they were going to rest on, and go to some stream of water and dip them under the water three times before they lay down on them to eat? Do any of you believe that? No, sir. Do you believe that they went and dipped themselves under the water three times before they ate their dinners? You do not believe it. I do not either. Do you believe that

they baptized their beds before they lay down on them? Do you take your bed before you lie down on it, or your chair before you sit down on it to eat, and immerse it three times? Why, I do not like to sit on a wet chair. If I ever find a chair that is wet I get a towel or something and wipe it off. I don't like to lie down on a wet bed—don't like to go into a wet bath. I confess to you that I am not very amphibious. I like to live on the dry land as much as I can. So that that cannot, by any construction that is fair and honorable, mean trine immersion. Here is a case where these terms cannot mean trine immersion.

Then again, turn to 1 Corinthians, x, 2. "And were all baptized unto Moses." There "unto" is *eis*. "And were all baptized unto Moses in the cloud and in the sea." Now, "Moses" is the object that the verb *baptiso* strikes here. They were all baptized unto or into Moses. Were those two and a half millions of the Israelites taken and dipped into the being of Moses three times? There would not have been much left of Moses, would there, if they had dipped them into Moses three times? Two and a half millions of people all dipped three times into Moses; seven hundred and fifty thousand—oh, more than that—immensely more dips that would have got into Moses. I would not like them to dip into me that often, I assure you. Why, it could not be. From the very nature of the case, it could not be. You all see it could not be.

But suppose, now, he tries to explain and says they were baptized unto Moses in the cloud and in the sea. I call his attention to the fact that he must prove that they were baptized in the cloud once and in the sea once, if he holds that "and" repeats the action here. He cannot prove, however, that they were put three-times down into either of those elements. He cannot do it. They went through dry-shod; did not get wet at all. Can a body get baptized without getting wet, and by trine immersion? Did any of you when you were baptized get baptized without getting wet? Ah, sir, it cannot be. Here are plain cases where, in the very nature of the case, it could not mean trine immersion, in God's word. I wonder how any man can have the hardihood to stand up and say that it does thus mean. The truth is this: The word *baptiso*, which is used for this ordinance almost or quite uniformly in the Scriptures, never means trine immersion. If any man should come to me and say, I want you to baptize me by the apostolic method, "and say to me," do you believe that the apostolic method was trine immersion?" With all my heart, with the honesty of one that loves souls and seeks their welfare and seeks to do what God wants him to do, I would say to that man, "no, never be baptized by trine immersion." I would say that in all the candor of an honest soul, because I believe to-day in my heart that it was unknown in the apostolic age. My brother cannot bridge over that time. He tried to do it by referring to Dionysius, and I proved clearly that that work was a fraud, that it was not the work of Dionysius; it was the work of the fourth century; it was the work of the Gnostics; not only so stated by Mosheim, but Wall says the same thing. I can give you the statement of Wall, in which he condemns that writing of Dionysius as untrue. It is untrue. I am sorry my brother keeps holding on to it. Notwithstanding the fact that history generally condemns it, and that it is universally regarded,

as Mosheim says, as supposititious. A man ought not to cling to a thing that was. If a thing seemed ever so true to me, I would not try to support it by an argument I knew to be fabulous.

Well, how does the matter stand now? We have been one full day on this question, half of yesterday, half of to-day. Has my brother presented a single passage of Scripture yet that teaches that Christ or the Apostles practiced or taught trine immersion? I appeal to you, has he given you one solitary passage of Scripture to prove that? I say he has not, and that is the judgment of you all. [*Time expired.*]

Mr. Bashor's Fifth Address.

Mr. President, Brethren, Sisters and Friends.—I am happy to appear before you again this afternoon in the further investigation of the subject-matter before us. I am feeling considerably physically indisposed; have been for a number of days and weeks. But, however, the discussion is here, and whether I am feeling indisposed or in a perfect condition of health my duty is before me.

I call attention to a few of my opponents criticisms offered in his last speech. He says that my friend, Mr. Chrystal, could have been baptized by trine immersion without going to Greece; that he could have been baptized by one of our brethren. It is true he could; or, I suppose he could have been baptized by trine immersion by one of his brethren, so far as that is concerned. Mr. Chrystal being a man widely acquainted with history, and desiring to obtain, as far as he was able, in all of his religious relations organic or apostolic succession, desired to have successional trine immersion; and being thoroughly acquainted with the history of the church, he stated that his reason for going to Greece to obtain trine immersion was that he might have it in an unbroken chain from the Apostles down; that since the days of the Apostles the Greeks had baptized by trine immersion, and he desired to have successional trine immersion. That was his reason, stated in his own language to me in a letter, also in person, verbally, for going to Greece to be baptized. He went there to be baptized, he stated, because of his ideas of apostolic succession.

I call attention to one idea or act of the gentleman which I hardly expected, and that was rather begging the question, instead of meeting my arguments fairly, or introducing counter evidence—stating that there were only about a hundred thousand of us Dunkards, that our practice unchristianized every body else, and that according to our teaching and practice all others would go to destruction. I simply reply that that was begging the question, if I gained his idea. And further, this is not a question of christianizing or unchristianizing any man; it is a question of fact, a question of doctrine. It is not a question as to whether some man will be unchristianized or some man not, but is trine immersion the only mode of baptism taught by Christ and practiced by the Apostles and the primitive church? That is the question; and if trine immersion is the only mode taught by Christ and practiced by the Apostles and primitive church, so far as trine immersion is concerned, you cannot unchristianize any man. You cannot affect a man who has trine immersion because he has the truth. You cannot unchristianize a man who has not the truth, because he has never been christianized.

But I go further than this, while I am on this, and simply say that if any one in this discussion has sought to unchristianize any people, the gentleman, so far as he was able, using his own logic, turning his own gun against him, has un-

christianized every member of his church that has ever been baptized by trine immersion. He has unchristianized every christian minister in his denomination that has baptized by trine immersion. So you see that guns sometimes turn the other way. I call your attention to this simply to show the weakness of the idea advanced. It is not argument. It does not prove a thing on earth. Nor did it when he used it, and I thought he would have known it.

I refer again to my analysis of the commission. Mr. Dillon says that that is strange grammar, where the article repeats the verb. If you remember, when I made that statement, I called attention to it, and I said to him, "That is a typographical error." That is, I did not say precisely what I intended to say; and when I called his attention to that I presumed that he was scholar sufficient to gain my idea. The article does not repeat the verb in the Greek commission, but where the article precedes several names or nouns it signifies that the action of the verb is repeated as often as the article occurs. It does not repeat the verb, but it is a sign of the repetition of the action of the verb. That is one of the unfailing indications of repeated action. Wherever, in the Greek language you have a repetition of the article it is an unfailing indication of the repetition of the action of the verb. It is a sign of the repetition. Repeating the verb would be superfluous; the article signifies that repetition. For instance, take the passage of Scripture to which I referred, in Hebrews the eleventh chapter and 20th verse. In the original we have it: "Isaac blessed the Jacob and the Esau." We have the repetition of the article in the Greek language before Esau, or a sign of the repetition of the action of the verb. If it had read, "Isaac blessed Esau and Jacob," it would show that they both received a blessing, but at the same time. But according to the spirit of the Greek language, where it reads "Isaac blessed the Jacob and the Esau" the repetition of the article shows that while they both received a blessing they received it separately. This is what we call separate enumeration. In the commission we have this separate enumeration: "Baptising them into the name (*eis to onoma*) of the Father, and of *the* Son, and of *the* Holy Ghost." We have the repetition of the article before the noun in each instance, which is a sign of the repetition of the action of the verb. If it should read, "baptizing them in the name of the Father, Son and Holy Ghost," it would be, according to the spirit of the original text, single immersion. It would be what we term combined enumeration—an inseparable group. But where we have the repeated article before each noun, it shows separate enumeration, and therefore, while we baptize into the three, it shows that we do not baptize into them by one and the same act. The repetition of that article is a sign of the repetition of the action of the verb.

Now, I trust I have made this matter plain. I feel so rich in resources that should this fail me I yet have sufficient to establish that; and should everything else fail, I feel that this is so rich in strength and argument that no Greek scholar who understands the spirit of the Greek language will undertake to overthrow it. I take Cuber (?) one of the most eminent philologists that we have, probably in the State of Ohio to-day, who has made philology a life study, who was brought up in the old Lutheran church, and he says that no man can give the commission a different interpretation without destroying the spirit of the Greek language. So say Tearsch and Huber; and I believe that the most eminent of the Greek scholars

that we have to-day will admit that, and I am willing to submit it to the highest scholarship of this country, that wherever you have a repetition of the article before the noun it is a sign of the repetition of the action of the verb.

I call attention again to a criticism or rather an argument introduced by Mr. Dillon. He challenges me to show by any lexicon that *bapto* or *baptitso* or *baptisma* teaches trine immersion. Now, who holds that they do? I do not hold that *baptitso* teaches trine immersion, but I hold that *baptisma* will cover trine immersion with the same force that it will the single act in baptism. I know that some of our brethren have based an argument upon the frequentative of *baptitso*, but I have never done that. I hold this: That the repetition of the article before the noun does away with the repetition of the verb *baptitso*, and that would be only superfluous, or what we would term tautology. That is the idea. It conveys another idea as an ecclesiastical term in its strict sense than to dip. Take the word *bapto*. It means to dip. This, I believe, is admitted by all scholars and lexicographers as being the primary meaning of the word. But when we have, baptizing them in the name of the Father and of the Son," the repeated article before "Son" is a sign of the repetition of the action of the verb. But if it should read, as I stated before, "baptizing them in the name of the Father, Son and Holy Ghost," without the repeated article, then, according to the spirit of the Greek language, it would admit of single immersion. Logically, therefore, in its present construction it cannot teach anything short of trine immersion.

Now, I ask the gentleman to meet this; meet it as a Greek scholar; meet it upon the ground of translation and the original Greek text; and when he does that, if he gives it any other construction, he must destroy the spirit of the Greek language. That is fair.

I want to call attention to another thought. I gave this forenoon a parallel to the commission. The commission reads; "go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, I give a parallel to that; "go arrest that man." The term "arrest" corresponds to teach in the commission. "Bringing him in" corresponds to the term *baptitso*. "Bringing him into the county of Stark, the city of Canton and the prison of the city." You bring him into the county of Stark. He is not into the city of Canton yet. You go on till you reach the city of Canton. He is not yet in the city prison. But you go on with another act. You go on until you get into the city prison. Did you notice how the gentleman met this? He based his criticism upon the word "arrest." He said, "you do not arrest him three times." Well, I did not say that. He based his criticism upon the repetition of the word "arrest" and I did not do that. But "arrest" corresponds with the word "teach." "Go teach all nations, baptizing them." "Bringing him into the city of Canton, and to the city prison." There you have the same parts of speech. I might give you another one here, probably, not containing the same parts of speech exactly, but very nearly. A farmer says to his hired servant, "go thresh the wheat, putting it into the mill, and into the measure, and into the hopper." I hand him these. Fair and honorable criticism is all we want. Our object is to get at the truth.

Now, when I go back to the Bible,—I offer this as my eighth argument,—I read in the fifth chapter of the general epistle of John and the seventh verse:

"there are three that bear record in heaven, the Father, the Word, and the Holy Ghost," or Holy Spirit. The term "Ghost" personifies Spirit. I prefer that term, "the Holy Ghost." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Now, there are three in one, and one in three. They are just as much three as they are one, just as much one as they are three.

We go back to the third chapter of Matthew and about the 16th verse, and we read that when Jesus was baptized he came up out of the water and stood on the shore, and while he was standing on the shore they saw the Holy Spirit, in the bodily form of a dove, descending to abide upon Him, and they heard the voice of the Father from heaven saying to the people below, "this is my beloved Son, in whom I am well pleased." Here we have them, three in person, the Son on the earth, the Holy Spirit in the air, the Father in heaven.

Again, back in the garden, the Father says, "I will send the Son." He desires to redeem the world, and he will send the Son to do it. The Son comes four thousand years after that and says, "I came to do the will of my Father." After the Son had performed the work that he was to do he tells the disciples, "you go to Jerusalem and tarry until the promise of my Father come upon you. I will send the Holy Ghost, the comforter, and he shall lead you into all truth." Back in the garden we have the Father designing to send the Son; four thousand years after that we have the Son coming to do what the Father intended he should do; after the Son leaves, we have the Holy Spirit coming on pentecost to sanctify what the Son did, and to do all things whatever the Son had commanded. Now, here there are three in office, three in person, just as distinct in person as they are in office; but they are one in the great work of final and ultimate glory and salvation. They are three in one. We hold that they are presented in the commission in the sense in which they are three—presented in the apostolic commission in the sense in which they are Father, in the sense in which they are Son, in the sense in which they are Holy Spirit, and not in the sense in which they are one. Hence now, if I can use an illustration that you can understand, let us give a rude illustration. I hold up my arm. Let the arm represent the Godhead. My three fingers separately may represent the Father and the Son and the Holy Spirit. One here and three here. Three in one and one in three.

Now, the candidate goes in the water to be baptized. He is in the water. I take my right arm to represent that. He is in the water to here, and then the administrator says, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Now, here we have three in one and one in three, the Father, the Son and the Holy Spirit corresponding or centering into the one God. We have an immersion into the name of the Father, the Son and the Holy Spirit, centering into the one baptism, three in one and one in three. You get the idea. We have one baptism here, and we have three here—three in one. We do not go out of the water. If we should go in and baptize in the name of the Father, and come out, and then go in again and baptize in the name of the Son and come out, and then go in and baptize in the name of the Holy Spirit and come out, we would have three separate baptisms. But we do not want that. We want one baptism in three, to correspond with God.

Mr. Dillon takes a candidate into the water and says, "I baptize you in the name of the Father," and does not do a thing; "and of the Son," and still does not do anything, "and of the Holy Ghost," and then he does something. He has one single dip to represent the three, while I have three in one—three minor baptisms in one complete baptism, or three immersions in one baptism, as I have three persons in one God, and that is the difference.

Now, we take the language of the commission, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The gentleman says that that cannot be completed by three actions—that that ought to be completed by one action. I believe I will ask a favor of the president moderator, if I may do that. Will you please take this Bible, writing your name in the book of Matthew, and of Mark, and of Luke. Did you do what I said exactly?

THE PRESIDENT MODERATOR.—I did, sir.

MR. BASHOR.—How many times did you write it?

THE PRESIDENT MODERATOR.—Three times, sir.

MR. BASHOR.—That will do. You can see the force of that without any further argument. I gave him the book, told him to write his name in the book of Matthew, and he did it, and of Mark, and he did it, and of the Holy Spirit, and he did that, and he did it three times—just as he goes down into the water, and Christ commands him to baptize into the name of the Father and of the Son and of the Holy Ghost, and if he does it, he will do just about like he did there. I thought I would give you a practical illustration of that.

You remember I said this morning that Wall taught that trine immersion was the practice of the Apostles. He gave me Wall and wanted me to find it. I turn to Wall, page 419—

MR. DILLON.—Gentlemen Moderators, that was not the purpose for which I gave him Wall. He wanted it to prove that that Council of Toledo introduced single immersion.

MR. BASHOR.—You certainly misunderstood me. Well, while I have this I will read it. Page 419. There is something else in here I would like to get out. "The way of trine immersion, or plunging the head of the person into the water, was the general practice of all antiquity." Then, if it was, how could it have been first introduced in the Fourth Council of Toledo, six hundred and thirty some odd years this side of Christ? "Tertullian, in a dispute against Praxeas, who held but one person in the trinity, uses this among other arguments; our Savior commanded the Apostles, *that they should baptize unto the Father, and unto the Son' and unto the Holy Spirit*; 'not unto one person, for we are not plunged once, but three times: once at the naming of each name.' And the fiftieth [alias 42] of those canons that are very ancient, though without reason called *apostolic*, orders any Bishop or presbyter that does no use the trine immersion in baptism to be deposed."

Now, here is Wall. You remember I read this quotation in Chrystal, and he said I did not bring the author along, but only extracts, intimating that I had garbled extracts. I have Wall, a paedobaptist writer, in whom the gentleman places great confidence, and he mentions that Tertullian says that trine immersion was commanded by Christ, and when they obey the command of Jesus they

must baptize by trine immersion, without that, "pledging to themselves than the Lord has commanded." When I came to this discussion, I could have brought a number of the authors, but I have books that contain extracts, about all that I wanted, and these extracts are true, and I am sorry that the gentleman will let a reflection of that kind upon authors who have seen fit to quote extracts from the manuscript of church historians go out in this published discussion. I would not do that. I would not feel like doing that. I would not feel that it was honorable to the great class of church historians. I would not feel that I was doing honor and justice to my own brethren, and I would not feel that I was doing an honorable act in the sight of God, to thus reflect upon them. I care not where he gets his quotations. I am willing to admit that the quotations made by any of these men who in discussion have used Wall, or Neander, or Mosheim are correct. I am willing to accredit to all men what I desire they should accredit to me, and that is honesty, and I simply say in reply to that that we will let that go as it is.

I made a statement yesterday that the general church, when they came to those who had been baptized by Eunomius, baptized them over, and I believe I have it marked somewhere, if I can turn to it. I cannot just find it now, but I will show after awhile from history that Eunomius introduced single immersion in the name of Jesus Christ or into the death of Christ only, and not into the name of the trinity, and therefore, when members of the church which Eunomius established came to ask admission in to the general church they were rebaptized or received as common sinners.

I make these quotations, and the reason I have dwelt so largely upon history is to show that the universal practice of the church was trine immersion. I can quote Tertullian, I can quote Cyril, I can quote Wall, and Neander, and all these historians, and in connection with these some of the most eminent lexicographers and annotators that we have, that all accredit trine immersion to be the general practice for the first thirteen hundred years; and my argument in this discussion in support of trine immersion, as drawn from the commission and otherwise, is gratuitous, from the fact that our proposition admits that trine immersion is baptism. It says it is the *only* baptism. If it is the only baptism, it certainly is one.

I want to call attention to just one more thought before I sit down, and that is to the noun *baptisma*. You turn, in Ben Wilson's translation, to the fourth chapter of Ephesians and the fifth verse, and he translates it, "one Lord, one faith and one immersion," or, one dipping." It is translated from the noun *baptisma*, and when literally translated is "one dipping." Well if it is one dipping, it will admit of more than one dip, because it is a noun, the name of a completed act, and it may have been accomplished by forty dips, so far as the force of the noun bears any relation to it. But if it had said, "one Lord, one faith and one *bapto*," then he would have an argument; but when it says, one Lord, one faith and one baptism," [*Time expired.*]

MR. BASHOR.—Could't you let me finish that sentence?

Mr. Dillon's Fifth Address.

Gentlemen Moderators, you ought not to spoil a good thing. You are all right, though; you are in good order.

I wish to give you something in relation to the article. I have looked up that question with all the care and candor of which I am capable in good grammars which I have here, and I wish to notice it. I have looked over all that is said in relation to the article; and the reason that he assigns for the use of the article—its repeating the action of the verb, as he says—are nowhere recognized in either of the two Greek grammars that I have here. I never heard of the like before. It is unheard of. It is remarkable to me that he presents any such thing. Here is what is said in relation to the question he refers to. Crosby's Greek grammar, page 324. "When two words or forms are connected by a conjunction, if they refer to different objects, the article is more frequently repeated, but otherwise not." No reference at all to the repetition of the action of the verb. Then again he says: "When two nouns are related to each other in a clause and have the same extent of meaning the article is commonly joined with both or with neither." It is immaterial. Any man who has studied the question of the Greek article with care knows, and the more he has studied it the better he knows it. That the Greek article is weak and means very little; often should not be translated. Take the case that he cited, as to Jacob blessing his sons. Why is it that the article is not translated in the second case? It is according to the rules of translation not to translate it. No stress was laid upon it at all. Does not our translation convey the idea? It has not the article.

And again, he says further: "The insertion or omission of the article often depends, both in poetry and prose, upon euphony or rhythm, and upon these nice distinctions in the expression of our ideas which, though they may be readily felt, are often transferred with difficulty from one language to another." Simply a matter of euphony as to their use, and they do not have the meaning he ascribes to them.

Again, here is the grammar of Sophocles, a modern Greek, who lives in that blessed country, of which, I believe, my friend spoke to-day. Sophocles' Greek grammar, page 235: "When a noun which has just preceded would naturally be repeated, the article belonging to it is alone expressed; as, *oi te xenophontos paides kai oi ton allon politon*, both the children of Xenophon and those of the other citizens." Or literally, "the children of Xenophon, and *the* of other citizens." It can repeat a noun in this way, but no rule is given at all anywhere here for its repeating the action of the verb. It does not do it. It is just simply folly, that is all. There is no rule of Greek grammar for any such thing at all. It is consummate folly.

He insisted in one of his speeches this forenoon that the spirit of the Greek grammar favored it, anyhow. Yes, it is like men, when they cannot make out a literal case, to say that the spirit of the thing favors it. There is a young lawyer starting out, whose father was a lawyer, and his father gave him some advice. He said, "My son, where you find a case where the letter of the law is against you and the spirit of the law is in your favor you plead for the sacredness of the spirit of the law. Then when you find a case where the letter of the law is in your favor and the spirit of the law is against you, then you had better plead for the letter of the law and disregard the spirit." "Well, but," said the son, "what shall I do when both are against me?" "Well," he said, "then you talk around it." Ah, he says the spirit of the Greek language is in his favor. I would like some of the letter. Grammar goes by what it states, very largely. He says that this gentleman to whom he refers could not have received from their church "the unbroken chain of apostolic succession in baptism." That is so. I suppose that is so. They go back apiece, and there they break off,—in 1708, perhaps. There it breaks off, and previous to that there was no German Baptist church known—none heard of back of that.

He says that I was trying to divert you from the subject this morning when speaking of the one hundred thousand Dunkards who held these peculiar views, and that these all go to Hell. Well, now, did you notice how strangely he talked about that? He said they did not unchristianize other folks, because they could not unchristianize a man until he got to be a christian. Did you notice that? He was pretty careful in his wording just there. You could not unchristianize a man until he got to be a christian. What was he hinting on? On the idea that none of the rest of us ever got to be christians and therefore we could not be unchristianized. That is worse yet. That is most contemptible. I know of no language that is equal to it to express that imputation. That is worse and worse. In trying to improve it by an explanation, he says that instead of unchristianizing us, it rather shows that none of us get to be christians, only those that can run right through their mold. That is about the worst thing, I think, he has said for his cause thus far. Unless we go under three times, bless you, we are not christians. These men of honest minds and hearts, full of God's spirit and love, laboring and toiling in missionary fields, risking their lives, as none of *them* do—perhaps some of them labor—and yet he does not unchristianize them, because they have not become christians. Strange doctrines! I want to rub that in a little now.

MR. BASHOR.—Do.

MR. DILLOX.—Yes, I intend to grind it in a little. Good old brother Brown, —I wish he was here—he used to say to me, when he and I used to go out and preach over this county when I was a boy, "You preach to-day"—it was not very much preaching, of course, when I preached then, but still I preached lovingly—he would say, "You preach, and I will rub it in."

Now, I can tell you this, if it is a little rubbing in: I wish that this christian gentleman, for I esteem him as such, had the honor to take that back. It would honor him. It would highten the respect for him if he could do that. Well, we will pass it at that. I have shown its nature.

He says that I unchristianize my ministerial brethren who baptize by trine immersion. Oh, no, I don't. No, no, I don't do that. If any of them, in their hallucinations and wanderings, think that they would like to baptize somebody that way, I am not so narrow-minded as to say that they are not christians. I would not even say that you are not a christian because you baptize by trine immersion. I would not even do that. I am that liberal; that magnanimous, even. I do not make a man just come down to my mode in order to be a christian. A man may differ from me a little, and I would lovingly regard him, if he had the spirit of Christ in him.

He spoke of that matter about the Greek language that he was speaking of as being a typographical error. So it is, a verbal typographical error, isn't it? write it that way my dear friend, the reporter—a verbal typographical error of Mr. Bashor. Let it go to the world in some such shape.

He says the article does not repeat the verb. Ah, doesn't it? No, no. What does it repeat? Why, it repeats, he says, the action of the verb. How can an article repeat the action of the verb and not repeat the verb, I ask you? How can a man go down here to the station in action and yet not go in person? Suppose that good brother would say, "I went down to the station in action, but I did not go in person." That is inconsistent. Don't you see what straits he gets into?

He gives a case to show up the commission: "Bring him into the county of Stark, town of Canton and prison." Now, suppose that you should simply say that you took a man into the prison in Canton. Would not that signify the whole thing? Say you took him into the prison and jail and cell. Why, that would mean that he got into the United States, wouldn't it? It would mean that he got in the State or Ohio, wouldn't it? It would mean that he got in the county of Stark, wouldn't it? It would mean that he got in the town of Canton; it would mean that he got into jail, and it would mean that he got into a cell in the jail. You could express it either way and make good sense. But the short cut would be perhaps the better route.

Then again, he comes to argument eight: first John, fifth chapter, seventh verse. Let us turn to that and see what he has there. I am glad he quoted that. It just suited me. He says: "For there are three that bear record in Heaven." Who are they, now? Why, "the Father, the Word and the Holy Ghost, and these three are"—three, does it say? Is that it? "These three are *one*." Then by one action you could get into the three, couldn't you? Of course you could. "These three are one." If they are one, you can get into them by one action. I insist upon it. That is water in my wheel.

Then read a little further: "And there are three that bear witness in earth, the Spirit, and the Water, and the Blood; and these three agree in one." Now, notice. Here are the heavenly representatives and the earthly representatives, and they are to agree with each other. That is the idea, isn't it? Now, on the earthly side, there are three that bear witness on the earth—the Spirit. How are we baptized with the Holy Ghost? It is said to be poured out upon us, is it not? And shed forth on us. Is that immersion? It is to be poured out upon us. We are not to be dipped three times into the Holy Spirit. It is poured out upon us and we are filled with the Holy Ghost. Then as to the Blood. How about that? Are

we dipped in the blood of Christ three times? No. The blood is said to be sprinkled upon us. Then when we come to the water, how? Why, then, of course, you must not dip three times to make that agree at all. You see this is very much against him, and must be so of necessity,

He now goes into an illustration. I confess I was amused at that illustration. It was most musical to me. I was diverted and delighted over that. He motions down here to the lower parts that get into the water only once. It is the lower part of the man only that gets into the oneness of the Godhead, and then the upper part of the man is dipped into each party. Now, it seems to me that if you get the whole man under once you get him into the Godhead, and if you get him into the Godhead, he is in all three of the Godheads. You can save that trouble and get him in all at one time. According to his way, the lower part of the man gets into the Godhead, and not the upper part of the man, his lungs, his heart and his brain. It reminds me of what Henry Ward Beecher said in a lecture once. He said that all the wants of some men were below this line. [Indicating.] See how he has to divide up things and shove about to make a case. It is exceedingly hard work for him, isn't it?

Then he tells brother Miller to write his name in this book. And, brother Miller, will you please write your name in my book. It will be a *souvenir* to me. Write it in my book. I love you, my dear brother, and I will look at it with pleasure. Thank you. Brother Miller, I will look at it with pleasure. Now, brother Miller, permit me to question you a little. Is the book of Matthew in the book you wrote your name in?

THE PRESIDENT MODERATOR.—I suppose it is.

MR. DILLON.—Is the book of Mark in that?

THE PRESIDENT MODERATOR.—I judge so.

MR. DILLON.—Is the book of Luke in there?

THE PRESIDENT MODERATOR.—Yes, sir.

MR. DILLON.—And John?

THE PRESIDENT MODERATOR.—Yes.

MR. DILLON.—And all the rest of the books?

THE PRESIDENT MODERATOR.—Yes, sir.

MR. DILLON.—So they are. He wrote his name once, and it is in that book that contains all the books of the Bible. Don't you see where his logic goes to? It flies to nothing. I got it by a shorter route than he did too. He put that man to extra trouble to write three times. And I only in a gentlemanly way got him to write his name once, and got it in the book that contains all the books. That is lovely, indeed, gracious. And then, as a consequence, I have the name of my dear old friend brother Miller. I am glad he brought that up. It was most gracious.

Then when he went to refer to it he said that his name was in Matthew and was in Mark and in the Holy Spirit. Did you notice that? That was a typographical error—one of his verbal typographical errors, that was all.

He now quotes from Wall to show that trine immersion was the general practice of the ancient church. My dear brother, if you had read a little further, you would have spoiled the whole thing for yourself. Let me read it now, and read

the rest of it, and it will confirm what I said awhile ago in relation to Tertullian holding that these men did not regard themselves as having scriptural authority for trine immersion. You read it. I know you are a careful man. I must quote it. It is Wall on Baptism, 2 Volume, page 419. "The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity. Tertullian, in a dispute against Praxeas, who held but one person in the Trinity, uses this among other arguments: Our Savior commanded the Apostles that they should baptize unto the Father, and unto the Son and unto the Holy Spirit; 'not unto one person, for we are not plunged once, but three times: once at the naming of each name.' And the fiftieth [alias 42] of those canons that are very ancient, though without reason called *apostolic*, orders any Bishop or Presbyter that does not use the trine immersion to be deposed." That far you read. Let me read the rest of it, and see if these Dunkard friends will not get ashamed of their champion. I know there are honest men and women here of the Dunkard church. "The ancients do themselves own that there is no command in Scripture for this." Why didn't he read that? Ah, sir, that spoils all your fun, don't it?

MR. BASHOR.—Not a bit.

MR. DILLON.—Yes, it does. Those very ancient persons that practiced trine immersion own, says Wall, that there was no command in Scripture for this. Why didn't you read that, my brother? Ah, sir, there is a negro in the woodpile, somewhere, isn't there? That is the difficulty. I can tell you, I love Ingersoll's statement—"Honor Bright," honesty, fairness. "The ancients do themselves own that there is no command in Scripture for this; yet they speak of it as brought into use by the Apostles. And it is common with them to urge this custom and some others as instances that some rites or orders are derived from the Apostles' practice, and yet not set down in Scripture."

Then he refers to Tertullian, and yet it is not set down in Scripture. That takes the wind out of his sails, so it does. He ought to have read that. It is a collapse. The barrel has dried up and the hoops have fallen off.

MODERATOR ROOP.—Mr. President, I must rise to a point of order. I hold in my hand here a rule that they urged to be enforced—a rule of order. No party shall be allowed to speak lightly or engage—

MR. DILLON.—Hold on. Have you consulted with the other two Moderators?

MODERATOR.—I am stating my point of order.

MR. DILLON.—You have no right to call me to order without the concurrence of another Moderator.

MODERATOR ROOP.—I am stating my point of order to them, sir.

MR. DILLON.—It will take two of you to call me to order, but I am just through on that point, anyhow.

MR. BASHOR.—Mr. President, I was not particular about calling the gentleman to order. It does not matter to me if he is transgressing the rules. It does not hurt me. Just let him go along. If it injures any one, it will injure himself. I do not care about it. It just simply place him on his dignity and good order.

MR. DILLON.—Of course, ladies and gentlemen, I showed that he had not given the whole truth. We want the truth, the whole truth and nothing but the

truth, don't we? He gave it partly, but not the whole truth, and I showed up what the whole truth was: That those persons said themselves and confessed themselves that they had not Scriptural authority for trine immersion. And then I was rubbing it in a little, that was all.

Well, now we will advance. I know men squeal when they feel they are demolished. Now as to those apostolic canons that he refers to. I have the statement of Wall, and of Mosheim and of other authorities here. Indeed, it is universally acknowledged that the apostolic canons, the apostolic constitutions, are inventions of a later time. No scholar pretends to-day that they are apostolic. It is not held that they are apostolic at all. They would not be quoted by intelligent men as having come from the Apostles at all. I can give you abundance of testimony on that; but it is not needful, perhaps, so to do.

Again, he refers to Ephesians 4th chapter and 1st verse, and I must refer to that. I am very jealous, you know, of these questions of Scripture. Whenever he touches those I am along with him, and on anything else indeed. "One Lord, one Faith and one Baptism." Now, what does that mean? I am free to say I do not think that refers to this question that we are discussing directly at all. I think it refers to the unity of the idea of baptism. The Apostle is exhorting them to endeavor to keep the unity of the spirit in the bond of peace. Why? Because there is one Faith, there is one Lord, there is one Baptism. What is the idea? In baptism we recognize the unity of the act. If it was a diversified act it would not argue for the unity of the church. But there is unity represented in baptism. It is similar to the statement of the Apostle when he says that by one spirit we are all baptized into one body. What body is that? It is the church—the head of the body, the church—the church of Christ—his own precious, invisible church, of which he is the head. We all with one spirit are baptized into one body. That indicates the unity of the action. We get into the body of Christ by baptism. By one spirit we are all baptized into one body—not into three bodies, but into one body; and hence the unity of the action.

Now, ladies and gentlemen, we have been passing along thus far and we have not had Scripture presented yet of Christ and the Apostles or the primitive church having taught or practiced trine immersion. My brother has not defined even the words of this proposition. He has not told us whether, in speaking of Christ practicing trine immersion, he means that Christ was immersed himself by trine immersion. I don't know whether he claims that or not. I don't know what he will say about John's baptism. I judge that he will not have the presumption to say that John baptized into the three names of the Trinity. If he does that, I will catch him up very quickly on that. You know, I am watching him with care, because, do you know, when Apollus came around to baptize persons unto John's baptism, Paul came around and asked them, "Have you received the Holy Ghost since you have been baptized?" They said, "We have not so much as heard of the Holy Ghost." If they had been baptized into the name of the Holy Ghost, they would have heard of the Holy Ghost, wouldn't they? And Christ was baptized in the same way that Apollus baptized.

Then again, he has not told us whether Christ ever baptized anybody by trine immersion. The Scriptures say that Christ baptized not, but his Disciples. He

has not told us that. He has not told us where Christ taught trine immersion. He has not told us where the Apostles ever taught trine immersion. He has not told us where the primitive christians practiced trine immersion. The nearest he could get to it by any authentic statement was Tertullian, writing in the beginning of the third century, and then the confession of Tertullian himself that they had not any Scripture authority for it.

Then the statement of Wall again in this garbled quotation, that the ancients themselves that practiced trine immersion acknowledged that they had not Scripture authority for it.

Then he tried to quote a passage from Dionysius, the Areopagite, and I proved unquestionably, and Wall takes it up at length and shows, too, that Dionysius, the Areopagite—that the works attributed to him are spurious. There is a part that he cannot bridge. He never can put a bridge across there. From Tertullian on it was not known back. He proposes beginning now, he says, and going back through the centuries. That is the route he proposes to take. I told him if he would go straight to the first century and prove that trine immersion was practiced in the first century I would be satisfied. "No, no, let me take my own route. Let me go by Robin Hood's barn. I want to go to Canton, but let me go to Alliance and Cleveland, and then when the narrow guage railroad is finished I will go through the brush and go around that way." I say to him, "You had better get on a west bound train and go that way." "No, I want to go the other way; that suits me better." But he comes to a place where he cannot bridge. He can not put up an abutment there. There is no history there to favor him at all. That is the situation we are in. He has not presented the evidence of the Scriptures. It becomes a man who affirms that the Scriptures, or, what is the same, that Christ and the Apostles, taught a thing to point to the chapter and verse. I often discuss with the Universalists and refer to certain things, and I go square to the Scriptures. The Scriptures are the authority. I love the Bible. When the Bible affirms a thing, it is so. Instead of that, he bushwhacks about in relation to church history and gets that wrong—misquotes that—misrepresents that, and passes around from here to there in that sort of style. But I ought not to complain. I guess he does as well as he can—makes the best effort he can in this direction.

Now, you see the condition of things. You see the condition at the present time. He has one more speech. We will wait and listen with care. We will turn our ears a little. We will incline our ears and listen to see what he shall have to say in his last utterances on this question; and when the last muttering is heard, you will not hear any definite Scripture in relation to the matter, I assure you, nor any statement of church history that will indicate at all that trine immersion was practiced in the first century among the primitive christians. [*Time expired.*]

Mr. Bashor's Sixth Address.

Gentlemen Moderators, Brethren, Sisters and Friends.—He asks me the question why the article in sentences that I quoted is not repeated in the English language when it is translated. I say simply because these features are peculiar to that language, and it is impossible to carry the spirit of one language over into another. I said that the repeated article was a sign of the repeated action of the verb, instead of saying that the article repeated the verb. Just what he meant by telling his little story concerning the spirit and the letter—that the young man must either plead the spirit or the letter or reason around both I do not know. I could not see what relevancy that had to the discussion, or the dignity that it carried along with it, under the circumstances in which we are placed. Probably he knows. That is a matter with himself. He carries the responsibility with him for all his acts and his conduct in this discussion.

He stated that I unchristianized his brethren and all others that did not baptize by trine immersion. I simply deny that. He misconceived the idea that I introduced. He first stated that, because we practiced trine immersion and practiced no other form of baptism, we unchristianized all other denominations. I simply stated in reply to that that we unchristianized no man; that it is impossible for a church or a denomination or any class of men to unchristianize a man on earth. I said that a man that has not been christianized you cannot unchristianize; and he will admit the truth of that. I did not intend to reflect upon him or upon his people, and I do not think that he should thus misconceive my motives and seek to "rub the matter in."

Now, here was the force of his logic. He said that because we practiced trine immersion only that unchristianized others. He turns around and says that trine immersion is not apostolic.

MR. DILLON.—Brother, would you allow me to ask you a question?

MR. BASHOR.—Yes, if you want to.

MR. DILLON.—Do you admit that a man is a scripture christian who has not been baptized by trine immersion?

MR. BASHOR.—When a man has believed and obeyed the whole Gospel he is a christian, I don't care where he is; and if trine immersion is the only mode of baptism taught in the Gospel and he has received something else, so far as trine immersion is concerned, he has not received the Gospel.

Now, that is a matter of theology and a matter of fact. Here comes up the question. He says that trine immersion is not apostolic baptism, that it was not commanded by Christ and it was not practiced by the Apostles. Then if trine immersion was not commanded by Christ nor practiced by the Apostles, certainly it is unchristian, and how about his brethren who have practiced it?

I have not said that trine immersion or any baptism is essential to salvation yet. That is not the question. The question is not whether baptism is essential to salvation. But is trine immersion essential to christian baptism? That is the proposition under consideration. That is what we are arguing. And when I say that trine immersion is the only mode of baptism authorized by Christ or practiced by the Apostles, it is my province to show that that unchristianizes no man on earth, for I am not arguing whether baptism be essential to salvation; I am arguing the essential mode of baptism as commanded by Christ and practiced by the Apostles. And hence when the gentleman thought he would create an effect in the congregation by rubbing it in, I think that he misconceived. Not only misconceived but misconstrued, both my idea and my language. To his own master he stands or falls. I simply say that I have no mode of baptism. It is not our mode of baptism. It is the mode that Christ commanded. It is christian baptism. It is not Dunkard baptism. It is not denominational baptism. It is either a baptism that is commanded by Christ or it is a baptism that Christ did not command. It is either the baptism that the Apostles practiced or it is a baptism that somebody else introduced and practiced. That is the question. It is not a question about getting to heaven or anywhere else. I think the good sense of the congregation will see that.

I have tried to conduct my side of this discussion by throwing as few reflections as I possibly could, because I feel and I am satisfied that I am to give an account for all I say to the great Judge at the last day, and with me it is a very important and a very serious matter. I did not come here to crack little jokes at his expense or to get somebody to laugh; I came here with the idea to try to reach the truth as it is in Christ Jesus. I think you will appreciate the effort in that direction.

He referred to my parallel to the commission. He says "why not say, 'into the city prison?'" I say that form of speech would not convey the idea that the sentence that I gave would convey. You might say, "put a man in the city prison," when he had already been in the city and already been in Stark county. I base an argument upon the form of speech. He has boasted of his scholarship in this direction, and I asked him as a scholar to examine that, and as a gentleman fair and honest, and as a christian minister. That is the way he answered it.

He says that in the baptism of the Holy Spirit they are not dipped three times. Well, I did not say they were; neither did I say they were dipped once; but I argued that according to the construction of the apostolic commission no man can be baptized and fill the parts of speech without submitting to trine immersion.

He tried to lessen the force of the argument about the Godhead and the water. He said that according to my illustration the Godhead was under the water. I sought to use that illustration as conveying the idea of unity in the trinity—the trinity and unity in the Godhead and the trinity and unity in baptism; that as we have three in one in God, we have three actions in one baptism. You can see that. And all that he said on that was simply by way of ridiculing what he could not fairly and logically answer.

He gave the president moderator a Bible and asked him to write his name in the Bible. He wrote his name in one volume; did just what he said he would do. If the Gospel when it commands baptism would say, "baptize into the name of God," using the singular, why then it would do; but when it says, "baptize in the name of the Father, and of the Son, and of the Holy Ghost," the parts of speech used there cannot be filled by one action. I told the gentleman to write his name in the book of Matthew, and of Mark, and of Luke; and when he filled those parts of speech precisely, he had to accomplish it by three actions. If Jesus had commanded us to baptize into God only, or into the death of the Lord only, why then one dip would do. But according to the construction of the commission—the grammatical construction of the language—no man can perform baptism by a single action. Why, take his brethren. Some of them, he says, are scholars. Take them from the East to the West, and usually, I believe—I do not wish to misrepresent them, but very often, when they come to baptize by aspersion, they use the trine action. The trine action is used in sprinkling by the Lutherans, by the Catholics, I believe by about all denominations laying claims to respectable antiquity; and if it takes a trine action in aspersion, by what system of theology, by what system of logic, by what rule of language, will he change to a single act when it comes to immersion? Now, that is a fair inquiry. I asked him to answer that this morning. He failed to do it.

Again, I stated that the Father and the Son and the Holy Spirit are one, in some sense. Well, they are. They are three in some sense. But he says that because those three are one one dip will take a man into all three. Now, let us try his logic. I do not want you to laugh, but I want to get the idea before you as fairly as I can, and I will relate a circumstance that is said to have occurred. I do not know positively whether it did or not, but it teaches the same lesson. A gentleman and his wife heard a minister preach upon trine immersion. The next morning at the breakfast table his wife said she believed she would go and be baptized by trine immersion. Her husband refused, because "the Holy Spirit and the Father and the Son," he said, "are one, and one dip will take you into the three. However," he told her, "I go to my work, and you read the Bible, and if you can prove that you are correct, then I will go and be baptized with you." At noon his bell did not ring, nor at one o'clock. At two he came in, thinking something was the matter. He found his wife quietly sitting at the machine sewing at some garment. He said to her, "wife, what is the trouble that I have not had my dinner?" "Why," she said, "husband you have had your dinner to-day." "Oh, no," he said, "I have not." "Yes, but I know you have," she said. "But" said he, "I know I have not." "Well, she said, "I reckon you have, husband." "Well," said he, "If I have, pray tell me when I ate it." She said, "didn't you argue this morning that because the Father, the Son and the Holy Spirit are one, one dip will take a man into all three?" "Oh, yes," said he, "but what has that to do with my dinner?" She said, "I came to the conclusion you were correct, and then I turned over to Luke and found you correct, because the Holy Spirit and the Father and the Son are one, and one dip will take a man into all three. Then I turned over into Mark

where it says, 'for this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh.' Now, she said, "husband, the food is to satisfy the flesh. You were very hungry to-day and I prepared dinner, but I did not want to trouble you, so I sat down and ate it, and you have had it, because we two are one." There is the gentleman's argument reduced to a system. I will just say here that the same system of logic that will take a man into the Father, the Son and the Holy Spirit by one dip because they are three will take the husband into the church by baptizing the wife, without baptizing him; and it will satisfy his physical wants if she will just eat for him, because they are one flesh and food is to satisfy the flesh. But I do not hold that that is correct, simply because it is impossible; and I hold, on the same system, as the husband cannot eat for the wife, yet they are one flesh, and as the husband cannot be baptized for the wife, yet they are one flesh, so one dip will not take a man into the three, because the Father, the Son and the Holy Spirit are in some sense united into one.

Now, I call your attention to the twentieth verse of the seventeenth chapter of John. Jesus says in his high priestly prayer: "neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee that they also may be one in us; that the world may believe that thou hast sent me." This is the idea: "I pray, heavenly Father, that all the believers in the world shall be one in us, as we are one in each other, I in thee and thou in me; that we may all be together in one." Then, if you just simply baptize a man into the Father—if that takes him into the Son and the Holy Spirit, it will take him into every member of the church. They are one in a sense.

Now, when I go to the commission, they are presented in the commission in the sense in which they are three. Baptizing them into the sense in which they are Father, and in the sense in which they are Son, and in the sense in which they are Holy Ghost. They are presented in the commission, not in the sense in which they are one, but in the sense in which they are three. The gentleman comes up when he goes to baptize a believer and uses this commission, which presents them in the sense in which they are three, in the sense in which they are one, and therefore perverts the commission as Jesus gave it, and destroys the spirit of the language in which it was originally written, and the common usages of our English language and common sense reduced to practice.

Now, I have presented this. I want to be fair. I want to be candid in the in the matter. I do not want to lead you astray. This is my closing speech. I want to refer to one thing more and then I will close. I read again from Wall. I want to show you just what he did. He accused me of being cunning. I want to show you what he did. Page 419: "the way of trine immersion, or plunging the head of the person three times into the water, was the general practice of *all* antiquity." Now, remember that the general practice of not a part but of *all* antiquity. "Tertullian, in a dispute against Praxeas, who held but one person in the trinity, uses this among other arguments; our Savior

commanded the Apostles that they should baptize unto the Father, and unto the Son, and unto the Holy Spirit: 'not unto one person, for we are not plunged once, but three times, once at the naming of each name.'" Now, why? Because the Savior commanded it. That is why. Here is the quotation; and Tertullian in this quotation, Wall says, declares that they baptize by trine immersion because Jesus commanded it. But I read on: "and the fiftieth of those canons that are very ancient, though without reason called apostolic, orders any bishop or presbyter that does not use the trine immersion in baptism to be deposed."

Now, here is the passage to which he called my attention, and I can read it, and it does not have to be rubbed in either. "The ancients do themselves own that there is no command in Scripture for this: yet they speak of it as brought into use by the Apostles." They speak of trine immersion as being brought into use by the Apostles. "And it is common with them to urge this custom and some others as instances that some rites or orders are derived from the Apostles' practice, and yet not set down in Scripture." The ancients considered this derived from the Apostles' practice.

But he says the word *trine*—that is the idea—is not in the Scripture—that "baptized by trine immersion," in so many words, is not in the Scripture. But this author says that trine immersion was commanded by Christ and was the practice of the Apostles, and that it was the practice of all antiquity. Then he comes up and says, "Why, we must rub it in." Why, bless your life, yes. That is the idea as advanced by Wall and I leave it now with you. You can see it when it comes out in the report just as it stands.

Now in concluding the discussion of this proposition I want to sum up my arguments. In the first place, I offered a thought that the proposition admits that trine immersion is apostolic. Our proposition reads that trine immersion is the *only* mode of baptism. Therefore, if it is the *only* mode, that admits that it is a mode, and that no other form is a mode of baptism as commanded by Christ.

I have shown during this discussion that there are only, I believe, what are termed four modes of baptism; what we term trine immersion, single immersion, sprinkling and pouring. I assumed the position that if I could prove that three of these modes, sprinkling, pouring and single immersion, were introduced this side of the Apostles, that would leave the road clear and my position established fully, that trine immersion was commanded by Christ.

I came down in history and showed by historical extracts abundantly, and I could have gone on repeating historian after historian without adding a single weight to the argument, that the backward act in single immersion is not over four hundred years old. This the gentleman never disputed—never touched, and mark my language, he never will. He has his last speech to make, and he can not bring in any new arguments. He has not touched it in the whole procedure of this discussion.

Again, I proved by historical testimony that single immersion in the name of the Trinity was first introduced in Spain at the Fourth Council of Toledo. I have shown that from histories that are unimpeachable. I have shown that from different historians whose testimony is unimpeachable. Soromen, I presented him. I

presented others who have never been disputed. And yet the gentleman in place of all this multiplied evidence comes up and introduces a sectarian writer, who may have been prejudiced in the matter, and who evidently gives his information without full authority, to show that trine immersion was introduced. Why, every scholar, every historian in this congregation, if there are any, and every historian in America to-day who is unprejudiced in this matter, and every ancient history that is of any authority, and which bears directly upon this question will admit and testify that single immersion was first introduced at the Fourth Council of Toledo in Spain and in Spain only; that in Rome, Pope Gregory's home at that time, trine immersion was still the general practice. This I have shown from abundance of testimony. I said therefore that single immersion in the name of the Trinity lacks six hundred years of being old enough to have been taught by Christ or practiced by the Apostles. There was an argument—an argument, I think that was fully established.

My next argument was that single immersion in the name of Jesus only or in the death of Christ only was first practiced by Eunomius, and that it was not considered regular, and this is the first time that single immersion as a baptism laying any claims to christianity placed its head in the christian church; and the very first time it was introduced it was received as an innovation and corruption of the laws of God. Single immersion was never mentioned in the whole history of the church previous to Eunomius, who was termed a heretic, and the reason it was not mentioned was because it had no existence. When it did come into existence, however, the first thing you hear talked of it is that it is considered irregular and heretical. Therefore it lacks four hundred and thirty some odd years, or about that, of reaching the apostolic age. It could not have been commanded by Christ, it could not have been practiced by the Apostles, because it was not introduced until centuries after they were dead. That was the argument. Did he meet it fairly? The report will show it.

Again, I introduced another argument to show that the first case of aspersion or pouring upon record, was the case of Novatian, about the year 250. When Novatian was sick and they thought it was impracticable or unsafe to baptize him in the usual way, by trine immersion, a number of bishops surrounded his bed in Council, and decided that in this case, under the circumstances, pouring would do for the regular mode, and that is the first instance that we have upon record of the practice of pouring as christian baptism. Did he touch that? All that he said about that was that it was about as much of an argument against trine immersion as it was against single immersion. I do not care if it is an argument against all of them; the fact is, and he cannot lessen the force of it, that it was the first instance of the practice in the early christian church. If pouring had been practiced before that, how did it occur that these bishops had to counsel upon the matter and decide before it would be admitted in case of sickness.

I further introduced the idea that for the first thirteen hundred years where persons were baptized by aspersion or by pouring it was not considered regular; that they were not allowed to hold office in the church. He never touched that. Therefore single immersion, the furthest I can go back toward the Apostles, is four hundred years this side of Christ. Sprinkling and pouring are two hundred

and fifty years this side of the apostolic age, and the first time single immersion is mentioned it is opposed as an innovation. The first time that single immersion is noticed it is considered as an innovation and a corruption of the laws of God.

Hence, when I go back as far as I can, I find trine immersion the early practice of the church in the days of Tertullian, 216 years this side of the apostolic age, and the gentleman knows it as well as I. Every historian knows that. And I simply say that if single immersion was taught by Christ and practiced by the Disciples, how is it that it came into disuse in the short space of two hundred years? Tertullian could have talked with men who had been baptized by the Apostles; or with men who were associates of the Apostles; and when these men talked with Tertullian and Tertullian could point back and say, "It is commanded by Christ, and it is the general practice of the church; it is admitted as regular, and it is the only baptism," I say that is one of the strongest arguments that could possibly be adduced in favor of its being commanded by Jesus. It is the only mode spoken of. We come down to Jesus Christ himself, and as he stood upon the Mount and commanded His Apostles to go forth, he commanded them to baptize in the name of the Father, and of the Son, and of the Holy Ghost.

I have shown to-day that according to the spirit of the Greek language, according to the construction of the commission in the language in which it was written, it could not possibly have been administered by anything short of trine immersion. I show that this is the construction that was placed upon the language by all the Greek scholars for thirteen hundred years, and that the Greek church to-day, over seventy millions of them, who understand their language, who know what Christ commanded, in obedience to the commission, when they come to baptize, use trine immersion. Therefore we say our argument is conclusive. He has brought in some historical testimony. He has introduced some arguments. I have answered them as fully as I thought the circumstances demanded. But a good deal of his time was taken up in asking his brethren questions, who could sit around and nod assent. I did not think it necessary, brethren, that I should have a number of you behind me to nod to give me courage. I do not believe that the little boy who whistled in the dark to keep his courage up was any more courageous than the man who stood out in daylight. I simply do not want to enforce my arguments by "amens," and nods, and winks, and smiles from the audience. I want them to carry all the force they bear upon the bare face of the argument. I say that the baptism I practice to-day, that my brethren practice, his church admits as valid. Some of his church have admitted as valid— [*Time expired.*]

Mr. Dillon's Sixth Address.

Gentlemen Moderators, Respected Hearers.—In relation to my brother not unchristianizing persons, he makes the same explanation virtually over again—the same thing over. It is impossible to unchristianize a christian he says. Then I asked him the question whether a person that has not been baptized by trine immersion is, in the scripture sense, a christian. You noticed his answer: if the Gospel requires trine immersion, then he does not obey the Gospel. Well, how does he fill up that “if?” Does he say the Gospel does require trine immersion or does he say it does not? How do you understand him? I understand him to say the Gospel requires trine immersion; and then filling up that “if” would be to say that persons who are not baptized by trine immersion are not christians. That is the logical view of it. So he leaves us in that situation; either you dip three times or you are not a christian. That is the fact of it.

MR. BASHOR.—I would like to rise to a point of order. Probably I may be mistaken, but is not that virtually charging upon us the consequences of the doctrine that we hold? I may err in judgment.

MR. DILLON.—I judge you do err in judgment in saying that a man needs to be baptized by trine immersion to make him a christian. I do not believe any such thing.

He says he did not come here to crack jokes. Nor did I. But he has cracked one of the worst jokes that has been cracked since we have been here—a flea story. No doubt about it. Sufficient as to that, though.

He says that if the Scriptures said that we should baptize into the name of God a single immersion would do. By analogy of reasoning, I say, that if the scriptures say that we are to baptize into the name of Christ, then one immersion will do. Is not that analogous? Is not that the analogy of reasoning? He says—I want you to mark it—that if the Scriptures should say that you are to baptize into the name of God a single baptism would do. Then I say, upon the same principle of reasoning, that if the Scriptures say that you are to baptize into the name of Christ one action will do. Paul commanded the brethren at Ephesus to be baptized into the name of the Lord Jesus. So I meet the case there. A single immersion will do. It does right well.

He says that in aspersion we use the trine action. My dear brother here who has possession of this church wrote to me saying that he never saw trine aspersion, and I don't think I ever did.

MR. MOORE.—I have baptized a thousand, pretty nearly.

MR. DILLON.—So I have, and never saw it done in my life. It would be a new thing under the sun to me. It would be brand-new. I have never seen

the like, and I have been a minister for years. And a good many of us never saw the like. We have not practiced it, and don't know of it.

Then he spoke about the woman eating the dinner for the man. That was a little rich. I value it when a good thing comes from the other side. I do not depreciate it when it comes from the other side. It made me feel sort of merry to see that he could put up a thing of that kind. Let us try another case. Suppose your wife goes and buys a hundred dollars worth of goods at the store and you know nothing about it. They are charged to you, and the merchant says, "I would like to have that bill paid now." "Oh, no," you say, "don't come to me; it was my wife that bought that; you go to her." "Well," he says, "I don't know whether she will pay it or not. I would like to have my money. If you don't pay it, I will sue you and make you pay it." "Why," you say, "I never bought the goods; it was my wife." "That don't matter. I will hold you legally for the goods, anyhow." And he can sue you and make you pay for the goods. Can't he? Is not that the law? You and your wife become one in some relations. In the legal sense you are one. It is true you have a separateness. It is social and right for both to sit down at the table together and eat. They have a separateness in that sense. In the law they are recognized as one body and to have one will. That is the fact of the matter. So that is the way the matter goes.

He quotes from John xvii, 20, also, in relation to the oneness of the Father. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." He says that he was in the Father and the Father was in him.—Christ in the Father and the Father in him. They were both together then, were they not? How could you get into Christ then without getting into God? If one is in the other, why, if you get into one, you would be in the other, as a matter of course. It could not be otherwise, and that would be an argument really against him instead of in his favor.

Then he quotes the statement of Wall again that this trine immersion was the general practice of all antiquity. What an indefinite remark that is—"of all antiquity." How far back? Why, in his allusions he refers to Tertullian. And then notice, when he comes to state the practice of the primitive church, he gives it elsewhere, as I have previously read, and hence have a right to repeat, because I have before read it. Now, notice what is the heading here: "OF THE MOST ANCIENT RITES OF BAPTISM." "Most" is the superlative, isn't it? Now, let us see what were the *most* ancient rites of baptism. "Their general and ordinary way was to baptize by immersion." Now, notice when he speaks of trine immersion he calls it "trine immersion:" but when he speaks of a single immersion he calls it "immersion." "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into the water, etc." He states this fact. So that Wall refers in his statement to the ancient way. The most ancient way, Wall says, was by immersion. So I get back of him, don't you see? And Wall simply refers to that state of things that rose up in the days of Tertullian, and that was the time when great corruptions crept in. But I dare not speak of that, and will not.

Then he read from those apostolic canons, but he read a remark that invalidated it, if you noticed it with care: "they were very ancient," says Wall, "and yet without reason called apostolic." How would you like to produce testimony that was without reason? It does not meet my mind—my reason—very commendably to present testimony that is without reason; and it is known that the apostolic and constitutional canons are largely without reason.

He says on the backward action that he had presented that I had never touched it. Indeed. Well, there has been enough squealing to indicate that something or other must have been touched. Something must have been touched.

In the early settlement of this country, ladies and gentlemen, there was a man and his boy that went out hunting one day, when there was a price laid upon the scalps of wolves, and the boy was a little piece off from his father, and the father saw a pack of wolves, and he drew up his gun and fired into it, and his boy hollered, "dad, you never touched it." He said, "son, be still, if I had not hit it, it would not have howled." There is no doubt but what I hit him somewhere.

Just what did I say in relation to this matter? I said this: that it did not matter, so far as this proposition was concerned, whether the action was backward or forward or sideways or endwise or crosswise; I did not care how it was; it did not matter so far as this proposition was concerned. Nor does it. He has to show that it is trine immersion, which he has not done at all.

Then he says he has introduced testimony to show that single immersion was introduced at the Council of Toledo. I insist that he has not. There does not rest upon my memory any intelligible statement of history from which he has originally quoted to indicate anything of that sort. He says I have quoted a sectarian work on the other side. What is that sectarian work? It is the work of Dr. William Smith, one of the most extensive of English authors, and one of the most noted, the author of Smith's Bible Dictionary, and of this work on christian antiquity, a most impartial and learned work. I quoted also from Knapp, and he has not invalidated it at all. I showed the philosophy of his reasoning, to show what he was hinting at and alluding to in another matter, and not this. So that the fact of the matter was that trine immersion was introduced at the suggestion of Pope Gregory at the Fourth Council of Toledo in the year 633. And I submit this matter, as it shall go out in book form, to scholars, and I know that I will be vindicated in the matter.

I loaned him Wall at noon to-day for the express purpose of looking up this matter. He thought he could find evidence from Wall that that Council of Toledo introduced single immersion, and he came back with the book, not finding the evidence. It is not there. It is like that flea that he tried to put his finger on and it was not there. That is his trouble when he comes to authentic history as to these matters.

He says that single immersion was introduced by Eunomius as an innovation, and never had any existence before. Now, that is not correct. It is true that in the days of Tertullian, when that anti-trinitarian excitement arose and prevailed for awhile, there was considerable changing over to trine immersion

Eunomius proclaimed in favor of single immersion, and urged that ancient custom against their innovations. That was the fact of it, and this is the way the matter stands.

He says that baptism into the name of Christ was not known in those early days. You all know—and I have already read this statement, and hence have a right to refer to it again—that Neander is a celebrated church historian. He says, on page 21 of his *Planting and Training of the Christian Church*, under the heading, "*The First Form of the Christian Community, and the First Germ of the Constitution of the Christian Church.*" "Hence baptism at this period, in its peculiar christian meaning, having reference to this one article of faith, which constituted the essence of christianity, was designated as baptism into Jesus, into the name of Jesus. It was the holy rite which sealed the connection with Jesus as the Messiah." Notice what he says in relation to this matter, and I put the statement of Neander, that celebrated church historian, against the statement of my brother to see which is the heavier and which will tilt the scale.

Then he presented Novatian's clynic baptism, showing this Council of the Bishops about the bed of this afflicted man, and proving that sprinkling or pouring, or whatever was done in this case, was an innovation. I said in answer to him on that point that it would argue the case just as well and answer the same position precisely if the former custom had been single immersion. So it would. You all know it would. And hence his conclusion does not necessarily follow at all, as you all see logically.

Then again he says that Christ commanded them to baptize in the name of the Father, of the Son, and of the Holy Ghost, and speaks of their not having been commanded to baptize into the name of the Lord Jesus. That was one of his arguments. I said upon that that the Apostles did baptize uniformly into the name of Christ. I gave you the passages of Scripture that show it. Peter said, "Repent and be baptized every one of you in the name of the Lord Jesus." Those at Ephesus were commanded to be baptized into the name of Christ, and this form, "into the name of Christ," was universally practiced as referred to in the Acts of the Apostles, as you all know who have studied the Scriptures.

He says the Greek church uses trine immersion, but I have shown you from McClintock & Strong that they do not use it exclusively; and my brother even yielded that when I proposed that we write to a Bishop of Russia. No, no, he wanted to write to Greece. He was not willing to write to Russia. I say the great mass of the Greek church is in Russia. It is the established church there. There are millions of men and women in the Greek church in Russia, and when I proposed that we write a letter to a Bishop of the Greek church in Russia to see whether they did not baptize by other modes, as I had stated from McClintock & Strong, then he yields; he retires. That is virtually consenting that they do in the great body of the Greek church baptize by other modes than by trine immersion—only in that little corner of the country of Greece, and I apprehend they are very much there as they are elsewhere.

He says I spend a good deal of time in looking at my brethren. Well, I love my brethren, and I don't know that I look at them any more than he looked

at his brethren. I do not see that there is any argument against me or my views because I look at my brethren. I cannot see the force of that. I cannot see what object he had in introducing that.

But now I want to refer to another thing of a good deal of interest. Do you remember that this forenoon I introduced a line of counter argument against him that he has never touched nor tried to reply to. What was it? It was this: I said that in the classic sense—that is, the sense in which other writers in the Scriptures had used the Greek words *baptizo*, *baptisma* and *bapto*, never had they used them in the sense of trine immersion. I appeal to the lexicons, which define Greek terms. I said to him that he could not find a solitary lexicon that defined *baptizo* to mean trine immersion. Nor can he. He yielded it. Very well, he cannot do it. If it does not mean trine immersion, then when it says people are to be baptized it is not necessary that there be a trine immersion in order to baptize them. Then he yields virtually the classics.

MR. BASHOR.—Would you allow me to make a correction?

MR. DILLON.—I believe I would. I am generous.

MR. BASHOR.—I know the effect of these last speeches, and I did reply to that. I replied that it did not effect the argument on the commission in favor of trine immersion, and that therefore it made no difference to us; that we did not argue that *baptizo* meant trine immersion, and therefore we did not base our argument on that.

MR. DILLON.—Yes, sir, it was very much to the point—only it wasn't. The fact is, he knew he could not meet it and then he dodged around in this way.

Then I went on to show further that he must then show that there was a change in the use of the word when it came to be adopted into the New Testament or else the word "baptizing" could not mean trine immersion in the hellenistic use of the word; and that he did not do.

Then I took up two passages of Scripture, one in the seventh chapter of Mark, the fourth verse, where it spoke of persons baptizing themselves when they came from the markets, and baptizing their couches and beds and cups etc., and showed that that could not mean trine immersion. I took up the case of being baptized unto Moses and showed that it could not mean that they were immersed three times into Moses. Did he touch those? Did he go into those passages of Scripture and show that they did mean trine immersion? He thought that he had better not touch it, I guess; it might burn his fingers if he should try to handle it, and therefore he did not touch it.

Now, gentlemen moderators and ladies and gentlemen, I hold that the essential points that you and I expected him to grapple with have been untouched. I insist upon it. Now, notice. What would be the proper line of thought, the fair, honorable line of thought, if the Scriptures teach trine immersion? Would it not have been this: To have pointed out the Scripture, giving the chapter and verse where Jesus and His Apostles taught clearly and plainly trine immersion? Has he done it? No, sir, not by any means. He has not done it, nor can he do it. He did not do it. He said he would get around there by and by; but in his wanderings he wandered off into the thickets and got lost and did not get there—did not reach the point. How did he start out? By saying that church history

teaches trine immersion. What church history? Why, Tertullian. But I proved that Tertullian held that they did something more than was required by the Lord in the Gospel, invalidating his testimony and giving you the testimony of Wall showing that those ancient authors did not base this action upon the Scriptures—did not claim the Scriptures as their authority. Then he tried to show when single immersion and various other modes were introduced. He tried to show that single immersion was first suggested by Eunomius and then introduced into the Latin Church Council of Toledo, and there I reversed the matter upon him and showed that at the Council of Toledo trine immersion, instead of single immersion, was introduced. And so he spent his time—wasted it—without giving you testimony along the line where it should have been given. What passage of Scripture has he given that shows that any one of the Apostles taught trine immersion? A part of this proposition says—have you noticed it with care? A part of this proposition says that the Apostles taught and practiced trine immersion? Did he give you a case in the writings of the Apostles where they practiced trine immersion? He did not try. He did not even try. Why, a man ought to try, it seems to me, to do a thing, if he does fail. He did not show that Christ taught it. He quoted the commission, but I analyzed the commission and showed that *baptizontos* could not by any means act upon the Father, Son and Holy Ghost, and he in one of his speeches, for I noted it with care, admitted that it could not. They are simply to be baptized by the authority of these names. Baptizing them by the authority of these names. That was all. And the single baptism was sufficient and met all its demands. That you readily see. He did not even define what was meant by Christ practicing trine immersion. He did not tell us whether Christ baptized somebody by trine immersion or whether Christ was baptized himself by trine immersion, did he? He did not tell us that. I called his attention to it in my other speech—whether he would say that Christ himself was baptized by trine immersion, and when I asked his special attention to it he did not give it any attention, did he? No, sir, he did not give it any attention. The fact is he cannot prove it. That is his difficulty. There is a dearth in the land of evidence. That is his trouble. If he knew any Scripture that settled the point, unquestionably he would present it. Could not Jesus have made this clear? Did not Jesus comprehend the nature and take in the scope of all time to come, and could he not have settled this matter? Could he not have said, “Baptize them three times into these names?” Would not that have settled the question? If Jesus had said, “Baptize them three times,” could he not have relieved us of this matter? But he did not say that, and you cannot find one scintilla of testimony anywhere in the lids of God’s Word that teaches trine immersion. He has failed to do it. He has scouted about and bushwhacked instead of presenting evidence. He has not even presented the evidence of church history. Why, along that line, speaking of Mosheim, I showed that Mosheim teaches a single immersion baptism in the first century. He says it “was performed by an immersion of the entire body in water”—not by trine immersion. When he and other writers come to speak of trine immersion they call it “trine immersion,” But this is “an immersion.” It is a single immersion. So then it does not mean trine immersion, and I insist upon it that you who have been baptized otherwise than by trine immersion, it does not invalidate your christain standing.

My brother has alluded to cases of persons dissatisfied with other baptisms. I have seen cases where persons were dissatisfied with trine immersion. I re-baptized a man and woman some time ago who had been baptized by trine immersion. They became dissatisfied with it and I re-baptized them—brother John Fawn and his wife, seven miles west of Dayton. Persons become dissatisfied with that as well as with other modes. So I insist upon it that it is not necessary in order for you to get to heaven and gain the heights of that celestial land where you shall sparkle and glitter and rejoice with angels and God forever, that you be baptized by trine immersion. Be a christian. Have the Holy Ghost in your heart. Be filled with God and love for God, and die and be with Christ, covered with glory. [*Time expired.*]

DEBATE

—ON—

BAPTISM FOR REMISSION OF SINS

PROPOSITION II.—That baptism as commanded by Christ and practiced by the Apostles is for the remission of sins.

AFFIRMATIVE—Elder Bashor.

NEGATIVE—Elder Dillon.

Mr. Bashor's First Address.

Gentlemen Moderators, Ladies and Gentlemen,—I appear before you this morning in the affirmative of a new proposition, which reads: "That baptism as commanded by Christ and practiced by the Apostles is for the remission of sins." I want, in the presentation of this subject, to define, so far as the doctrine relates to the usages and practice of the church with which I stand identified, the precise position that we occupy. I affirm that baptism as commanded by Christ and as it was practiced by the Apostles is for the remission of sins. I do not affirm that it is a means of pardon, or that it is an instrument that procures pardon, but that it is a condition upon which God promises the forgiveness of sins to the man whose heart has been changed by faith until the love of God is established in him and the love of sin entirely destroyed, and whose life has been changed by repentance; or, in other words, that in the legitimate administration of the ordinance baptism is for the remission of sins. I do not affirm in this that baptism washes away sins, or that baptism can take away sins, or that baptism forgives sins. I do not believe that. Neither do I believe that faith can take away sins, or that repentance can take away sins; but after a man believes and has repented and been baptized, it takes the same pardoning act of God to wipe away his sins as though he had done nothing. The pardoning of sins is not an act done in man, but it is an act of God done for man; and while I affirm in this proposition that baptism is for the remission of sins, as stated previously, I affirm that among other conditions it is also a condition upon which God promises the pardon of our sins.

And just here I introduce another item, and that is that baptism is not an institution or an ordinance in the church to be observed as other ordinances, at properly stated intervals—as the Lord's supper, communion, prayer, etc., but that, in the observance of ordinances in God's house, we have regularly stated times to observe the Lord's supper, for instance, because that is an institution that belongs to believers who are members in or of the body of Christ. But baptism is never to be performed but once, which shows that, instead of being an ordinance in the house of God, it is the last step, as Dr. Conant has it, in the divine process of conversion, or the initiatory rite into the new institution.

I affirm further in this, that we may have a thorough understanding of the issue in this proposition, that this proposition has nothing to do with a man who is unable to be baptized. It only refers to baptism as commanded by Christ and practiced by the Apostles, and is therefore for the man who can accept and obey it. That is the only class to whom Christ commanded baptism. It is the only class that we have any record of the Apostles ever seeking to baptize. I am not to answer objections that may be brought up as to some men whom physical inability prohibits from being baptized. It does not reach that class. The Gospel is given to the man who can believe it, accept it and obey it, and does not reach the case of a man who is unable to accept it. It never was given for that man. I know that when we talk about baptism as a condition of pardon men begin to hold up their hands in holy horror and say, "then if it is a condition of pardon, all those who have not been baptized must go to hell." Then they imagine some man out in a desert, far away from civilization, far away from water, starving and perishing—that that man would believe and repent, and could not be baptized; therefore the doctrine consigns him to eternal torment. But when we hold up the idea that God is above every law, and above the law that he gave, and that in such instances he should presume to extend the limits of pardon beyond the law which he gave, because of the impossibility of complying with it. Then they jump around and say, "why, then, if that is true, if God forgives one man who cannot be baptized without, baptism, certainly a man who believes and repents, and has the water before him and can be baptized, but who refuses, stands in the same relation to God that the other man does, and therefore he will be saved, too."

I know this is not suiting the gentleman, but I want to stop all the quibbling that may come up upon that position. If Jesus Christ commanded baptism to a man that cannot be baptized, if the Apostles taught baptism to a man that it is impossible to baptize, then it is his province to show that, and to show that we must extend baptism to that class. But remember the terms of the proposition. The proposition confines it to the class whom Christ commanded to be baptized and to the practice of the Apostles—a legitimate administration of the Gospel.

Now, with my Bible in hand, there is nothing clearer to me, as I stated before—this, probably, is a little repetition, but I want the audience to see the precise position that we occupy upon this,—than that baptism cannot take away sins, that faith cannot take away sins; that repentance cannot take away sins; that nothing short of the blood of Christ and the power of God can take away

sins; and that baptism to a man who has not believed is worth nothing; that baptism to a man who has not repented is worth nothing; but to a man who has believed the Gospel and repented of all his life past—to that man baptism is for the remission of sins. But after a man has believed, repented and been baptized, it takes the same pardoning act of God to wipe out that man's sins as though he had done nothing. God forgives our sins.

I want here to explain the difference between the forgiveness of sins and a consciousness of happiness. To do this, I use a simple illustration. Here is a man who has spent all his days in the persecution of the christian church, led a life of riotous living and wickedness, and despises the church of Jesus. After awhile, through evidence, that man is convinced that Jesus is the Christ, that no man can obtain salvation except through him, and that he must come to Christ and obtain salvation through him, or he is eternally lost. The moment that you convince that man that Jesus is the Christ and that Christ will pardon and save him, that moment that man's heart changes—changes to loving the name of Christ, changes till the preaching of the Gospel will have an attractive sound to his ears, changes till he will enjoy preaching and love to kneel with the people of God in prayer, and it can be said of that man, as truly as it can be said of any one, that his heart is changed. He can stand up and say with the Apostle, "the things I once loved I now hate; the things I once hated I now love. I once hated the church of Jesus; I now love that, because through it I can have salvation. I once loved the persecution of the christian church, but I now hate it, because I see that it is wrong." Now, in a great many churches, and in the church with which my opponent stands identified, this would be taken for the complete act of turning to Christ and of being in God; but yet we see every day men who talk about living right, loving the church, loving to sing and loving to pray, and yet go on in sin, doing things contrary to God's word, and yet saying they despise them but love the church of Jesus, and have never identified themselves with the body of Christ or worshipped with the people of God. That man has within him a consciousness of faith in Jesus and of having loved the right. Nevertheless, his life must be changed. He must repent of all former sins and lead a Holy life. To the man, then, whose heart has thus been changed by faith until the love of sin is destroyed and the love of God established in his heart, and whose life has been changed by repentance until he is resolved and determined to no longer walk in sin—to that man, pricked in the heart, baptism is for the remission of sins. But God has promised to pardon the sins of no man who refuses to repent, who refuses to believe the Gospel, and who joins issue with him upon baptism or any of the ordinances of the Gospel.

If you will turn to the 7th chapter of Luke and the 29th and 30th verses, we have something bearing directly upon that subject. John preached the baptism of repentance for the remission of sins, and in this chapter to which I call your attention we find that the Pharisees rejected the counsel of God against themselves, because they refused to be baptized of John. I know that he may tell you that John's baptism was not christian baptism; but John was sent to prepare a way before the face of the Lord, and to turn the hearts of the children to their

fathers, and fit a people that should accept and be with the Lord when he came. And the only baptism that the majority of the Apostles received from the hands of an administrator was the baptism of John, and John preached the baptism of repentance for the remission of sins; and because the Pharisees refused to be baptized into this baptism or repentance for the remission of sins they rejected the counsel of God against themselves.

I turn then to Acts, 2nd chapter and 38th verse. On the day of Pentecost, when the Disciples were assembled in the upper chamber in Jerusalem waiting till the promise of the Father should come upon them, early in the morning the Holy Ghost was shed abroad, the beginning of the fulfillment of the prophecy of Joel, who prophesied that the Lord said, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The Apostles were filled with the Holy Ghost; and when the people had assembled and heard the Apostles each one speak in his own tongue, Peter stood up among the Apostles and began to preach unto them the doctrine of Jesus; how that Jesus lived; how that he died according to the Scriptures; how that he was raised from the dead, led captivity captive and giving good gifts unto men; and how that there is no other name now from this time on through which men shall obtain salvation only through the name of Jesus; and when he preached the doctrine of Jesus, the doctrines of the new institution, about three thousand were convinced. They were pricked in their hearts, and said, "Men and brethren, what shall we do?" "What shall we do for pardon?" is the idea; or "what shall we do that we may obtain this salvation?" And it is fair to presume that Peter gave a correct answer to those penitent inquirers. Here were men who had been convinced by the preaching of the Gospel. This far I suppose that my brother and I do not disagree. That Peter preached the Gospel I think we will both admit; that he preached it precisely right I doubt whether we will dispute; that these people believed what Peter preached he dare not deny; and that they were pricked in their hearts and inquired what they must do is perfectly understood, and stands without dispute between us. So far we travel arm in arm. It is fair to presume that Peter having preached the Gospel right, and the people having believed, being pricked in their hearts and making this inquiry, would answer them just right. Peter's answer was: "Repent, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." What does my proposition affirm? My proposition affirms "that baptism as commanded by Christ and practiced by the Apostles, is for the remission of sins." I have the same construction of language. I have the same parts of speech. I come up and read my proposition, that baptism as practiced by the Apostles is for the remission of sins. I turn over here to the very first sermon preached after Pentecost, when three thousand men inquired what to do, and the Apostle, in telling them what to do, answers in the precise language of the proposition that I am to affirm. I might sit down here and leave the gentleman to fight Peter. If Peter did not tell it right, he has the privilege of correcting Peter. I only have in my proposition the exact language used by the Apostle on the day of Pentecost.

Now then, it says: "The same day there were added unto them about three thousand souls." And as many as accepted were baptized, and continued daily in the Apostles' doctrine, and in breaking of bread. Now, the question arises. Did Peter answer these people just right? Did he answer them as he ought to have done? Is Elder Dillon willing to give the same answer to a class of penitents that make the same inquiry of him? Here we come to the precise point at issue. I will tell you where the difference is, and I do it without meaning a particle of harm. When a man that believes and is pricked in the heart comes to me and asks me what he shall do, I step out upon the old apostolic platform and tell him to repent, and be baptized for the remission of sins, and he shall receive the gift of the Holy Ghost. I am apostolic in that, and I want to know if he is willing to give the same answer. If he is, did Peter answer right? If Peter did not answer right, he must tell us wherein.

He talked yesterday that I did not get to the Gospel. I have an idea that there will not be very much of that to-day. But when penitents come up to him when he is preaching to inquire what to do, at the exact point where Peter said, "Repent, and be baptized for the remissions of sins," the Elder will say, "Come to the Mourner's Bench. Pray and be prayed for, that you may receive the pardon of sins, and the gift of the Holy Ghost." He puts the Mourner's Bench precisely where Peter put baptism. He does it in his practice.

Another idea I advance, and that is: On the day of Pentecost these three thousand inquirers were told precisely what they could do. They arose and did what the Apostle told them: Entered the church, blessed God, and not a single mourner went away mourning; not a single seeker went away without finding: they all entered the church and blessed God the same day. Not so with his system. Some go on seeking and seeking, and mourning and mourning, for years, and fail to find peace; and some even become disgusted and discouraged and die without it. Now, that is the difference, and you may trace every instance that stands upon record in the practice and preaching of the Apostles of Jesus Christ and where sinners inquired what to do they were told precisely what they could do, and not a single failure was made. There was not a single seeker that went away seeking, not a single mourner that went away mourning; not one went away without finding God, but they all entered the church the same day and blessed God.

Now, to me this is a very important matter. It involves one of the greatest works in connection with conversion. It is a matter in which we as a people desire to know the truth. It is a matter in which I desire to know the truth. I want to know whether the Apostles were right or whether they were wrong; and any amount of laughing, and talking, and whispering, and nodding among the gentleman and his brethren, as was done yesterday, cannot answer this question. I want to-day a fair, earnest, candid investigation of the subject before us. It is a very solemn matter, when penitents inquire the way of salvation, whether we give the reply the Apostles gave, a system that never failed in a single instance, or whether we give another reply, which has failed in thousands of instances, is failing to-day, and will fail as long as men have it in practice.

Now, that is the question before us. Hence I say that so far as the wording of this proposition is concerned, I am to defend in this proposition—I will repeat it again, for I want you to see where it is—I am to affirm “that baptism, as commanded by Christ and practiced by the Apostles, is for the remission of sins.” The very first sermon that an Apostle ever preached after the opening of the kingdom, when sinners were pricked to their hearts and asked what to do, he gives the answer in the exact language in which I am to defend it in this proposition: “Be baptized for the remission of sins.” We have here two things that are required. First, they are to repent. That is one thing. Secondly, they are to be baptized. That is the second thing. Thirdly, that baptism is to be performed upon the authority or in the name of Jesus Christ. [*Time expired.*]

Mr. Dillon's First Address.

Gentlemen Moderators, Respected Auditors.—It is with pleasure that I come before you this morning to speak upon the negative of the proposition before us. We enter upon a subject to-day of no small moment, I assure you. The question of what is necessary to be done in order to secure the remission of sins is a most serious question; and we, as eternity-bound creatures, cannot afford to make a mistake on this question. Whatever else we make mistakes about, it will not do to make a mistake on this question. It is serious. I regard it as of immensely more importance than the question that we have previously discussed. Hence I approach it with that gravity, deliberation and candor that I believe the subject demands, and wish to honestly and fairly, in the light of God's word, investigate it.

Let us examine the proposition and see what it proposes. Brother Bashor, I believe, had liberly in framing them. I know I had not anything to do in relation to them. He says he worded them. He proposes to prove that baptism, as commanded by Christ and practiced by the Apostles is for the remission of sins. You notice he does not hitch on any command by the Apostles. Indeed, I might have ruled him out of order by the terms of this proposition a moment ago when he quoted a command from Peter. There is nothing in this proposition of that sort. But I do not want to do that; I want to give him sufficient liberty. I want him to do this, however: I want him to stick to God's word along this line. I take it that God's word settled this question. I want him to do that much. There I wish to hold him. But I could have ruled him, by the terms of the proposition, out of order on that command by Peter, because it simply refers here to the *practice* of the Apostles, and not to any command given by them; only the commands of the Lord. But I want to grant him a proper liberty and fairness in this matter.

"Is for the remission of sins." The preposition "for" is used in a number of senses, but here I take it that it means, to secure the remission of sins. If it does not mean that, then I cannot conceive what it can mean that would favor him.

He took nearly all of his speech in an explanation of what the proposition did not mean. A very large share of his speech was consumed in telling what it did not mean, and he whittled it down till he had not very much left. So I thought. He whittled it down to a very fine point. Well, he wishes to be cautious, I suppose.

Now, I wish to enter upon a review of his remarks. He says of baptism that it is not a means to procure the remission of sins, nor an instrument to secure pardon, but a condition to the man whose heart has been changed by faith. Now, notice. He admits that the man's heart is changed by faith. Do you notice that?

And this is a condition of salvation. What is the work that is to be accomplished in man and for man? What is the subjective work to be done within him? Is it not to change his heart? What do you mean by changing a man's heart? You do not mean by that to change the physical organs of the heart, do you? No, not that. What then? Why the affections. We mean by it the affections. Don't we? The love of the man. It turns his love. He now loves God. He before hated God. Love, Paul tells us, is the fulfilling of the law. Christ says, speaking of love to God and love to our fellowmen, that on these two commandments hang all the law and the prophets. Now, if you get a man's heart changed, and get the man fixed up right before you baptize him, you must have him in a state where his sins are pardoned. You cannot get over that. No, sir, you have virtually admitted all that he would ask in that matter. He changes his heart by faith before he is baptized. But suppose he should die in that situation. A man may die in any condition, at any point of time. Suppose a man dies whos heart is changed and who loves God, but who has not been baptized. What will become of him? He comes up and Peter says, "have you been put under the water three times?" "No, I died too quick." "Well, you stay out." "Well," he says, "I love God. I love you, Peter. I love my fellowmen." I am inclined to think that Peter would open the door and say, "go in."

He says baptism does not wash away sins. I want you to remember that. As Dr. Davis used to tell us in the seminary, "stick a pin there."

It is a condition among other conditions, he says. He divides it up, shares it up, gives a part to that, a part to other things.

He says it is not an ordinance in the house of God—not an ordinance in the church. Well, then it is not an ordinance of the church. It must be an ordinance outside of the church then, and if it is outside, where is it? There are only two places that I know of. One is inside of the church, and the other is outside, and outside of the church is in the world. He does not put it as the door of admission to the church, does he? If it is outside of the church, it cannot be the door into the church, for a door is a part of the church, isn't it? So he must not say hereafter that it is a door to the church. It is something outside of the church. Stick a pin there, if you please. Stick a pin there. It is outside of the church. I say it is not. I say it is an ordinance of the christian church, and so divines generally say. A man comes first and seeks God and obtains the pardon of his sins, and then in that literal, external act he testifies that he has obtained the pardon of his sins. I am glad to see you so charitable and indulgent in admitting so much; but you will whittle all away for yourself if you are not careful. And I will not allow him to take back, either. I do not like crawfishing. When he makes an assertion deliberately, as he has done this morning, he must stand to it. He cannot dodge all about. He must stand to it. A man ought to know what he is going to say before he says it.

He says that baptism is never to be performed but once—it is an ordinance outside of the church and is never to be performed but once. Yet it is for the remission of sins. It is to be performed once, and only once. Now take a case. Here is a man that comes, is baptized and is accepted as a member of the German Baptist Church. He is in good standing among them. He is received kindly, and

fellowshipped by them. But some hour of temptation comes to him. He is drawn away. He gets back into sin and into wickedness, and he goes back and plunges into debauchery and wickedness, and licentiousness, and is covered over with guilt and iniquity, and the Bible teaches that he is worse than he was before he did it. "The last state of that man is worse than the first." But he comes back after a time. He says, "I would like to get into the church again. I would like to be a christian." Well, you preach to him that God has but one way of saving persons, and you say, "baptism is for the remission of sins." I say you can not consistently do anything else according to your theory than baptize him over again. If it took baptizing the first time to remit his sins, he ought to be soaked awhile to get the sins out of him the second time. You can not get over this. I wish your attention to it. I candidly submit that if it took baptism to remit his sins at first, and he backslides, as many instances show, and it is never to be repeated, if he can come back and get pardon again by faith and repentance, he could have done it that way the first time, or else God has two plans of salvation and the easiest is for the man who is the worst. Isn't that logically true? You see, we are shaving right along the line of these matters. You must look at matters consistently.

He says that the Gospel and these matters have to do only with the man who is able to be baptized. That is the only class that Christ commands to be baptized. Well, do you say that there is no offer of salvation to the invalid? Here is an invalid, prostrate on a bed of suffering. She cannot go out to the creek or river or stream and be baptized. He virtually says that there is no Gospel for her. Ah, dare you say that? No, sir. No, sir. I say there is, if she sincerely repents and trusts in the living God. There are numberless cases like that on record. God has his uniform plan, and can save that soul, and often does. You know that. Why it would be inconsistent. In this world where affliction abounds, in this land of tears, in this region of sorrow and affliction, with our frailties and feebleness, shall God, in his mercy addressing us and telling us that his yoke is easy and his burden is light, make the plan of salvation such that an invalid cannot obey it? I say it is unreasonable; it is inconsistent; and you all see it. I care not what your profession, you all see it.

He says the Gospel is given to the man only who can believe it, accept it and obey it. Now, Christ tells his Disciples to preach the Gospel to every creature. Why, he ought to have qualified that, if my brother is right. He ought to have said, preach the Gospel to every creature that is in health, that is able to go to the stream and be baptized three times; and if you find a sick person that it would distress or hurt to be baptized in that way, why, don't you preach to him. Don't tell him the good news." He did not qualify it by any such qualification. "Preach the Gospel to every creature, whether they are sick or well, bond or free, rich or poor."

He says that baptism, faith, etc., cannot take away sins; nothing but the blood of Christ can take away sins. Why, I agree with you, brother. He and I have got together once in our lifetime. I believe that. However devious the path, there are points where strangers meet and greet each other with a friendly handshake, and here, I say, we meet on that. I hope he will cling to it—that baptism

and faith cannot take away sins; nothing but the blood of Christ can take away sins. So I say. The poet says beautifully:

“Lord, I fall before thy face;
My only refuge is thy grace;
No outward forms can make me clean;
The leprosy lies deep within.

“No bleeding bird, no bleeding beast;
Nor hysop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away,

“Thy blood, O, Lord, and it alone,
Has power sufficient to atone.”

That is the truth. That is what I believe.

He says that after we have been baptized and exerted faith and repentance, God pardons us as though we had done nothing. Did you notice that?

MR. BASHOR.—I did not say that.

MR. DILLON.—Yes you did, sir. I noted it just at the time, and you said it.

MR. BASHOR.—I rise to a point of order. I have the privilege of making the correction, because I do not want to be misrepresented.

MR. DILLON.—You have not. You said that brother.

MR. BASHOR.—Go ahead. I will make the correction after awhile.

MR. DILLON.—I know you said it. I do not want you to crawfish. When you say a thing I expect you to mean what you say. I mean what I say. If you want to say that you made a mistake, of course you can do so. But you said it, and I noted it at the time. Possibly others noticed it. I wish you to notice it with care—after we have been baptized and exerted faith and repentance, God pardons us as though we had done nothing. He said that.

He says the moment a man believes, his heart is changed. I thought perhaps he would explain down too fine, so he would feel he had to take something back. The moment a man believes, his heart is changed. So I believe. The moment a man, by true, evangelical faith, believes, his heart is changed. And then, he says, he can say with the Apostle Paul, “The things I once loved I now hate, and the things I once hated I now love.” My dear brother Bashor, if you will find any such statement—if you find that quotation from Paul or anywhere in the Scriptures, I will give you a present of Young’s Concordance. I have it right here.

MR. BASHOR.—All right.

MR. DILLON.—That is the first passage of Scripture he quoted. I will give each man here a present that will find that Scripture. That is home-made Scripture. He has a college out here at Ashland. Perhaps he manufactured it. At any rate, it is not in the Bible. The first passage of Scripture he presents this morning is not in the Bible. I am sorry he is not more careful in reading the Bible. You cannot find that anywhere.

He refers us to Luke vii, 29, and I wish to turn to it, for I shall carefully examine the Scripture that he presents. “And all the people that heard him, and the

publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Is there anything said here about John baptizing for the remission of sins in this passage? Not a word. That is the proposition he proposes proving—that baptism is for the remission of sins. This does not say a word about that.

Now let me ask a little in relation to John's baptism. Does he say that John baptized to secure the remission of sins? If he does, then why did Paul when he came around to Ephesus require persons that had been baptized unto John's baptism to be baptized over? Why was it that they pretty generally, as it is believed, were re-baptized who had been baptized unto John's baptism? I would like him to explain that when he rises again. There is no evidence here that there was any such thing secured.

Then again, I go to his principal passage, the one on which he relies. In talking over the matter, we said, "This will be the passage on which he will rely." I wish to give it especial attention, because I know that he and others holding similar views with himself rely upon this one passage perhaps more than any other passage in the Scriptures in proof of their position. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, I want to inquire this: What does the word "for" there mean? For the stress, you will notice, of that passage rests upon that preposition "for," and I want to show you the nature of that case with carefulness. I wish to take a little time for this, to show it to you as it is.

First of all, allow me to say to you that there are forty-three original terms that are rendered by "for." There are twenty-five in the Greek, and the remaining number, eighteen, in the Hebrew, that are rendered "for," and in their original they mean differently, as I am prepared to show, taking up Young's Concordance. They all mean differently. Forty-three! See what a large number! Forty-three different terms that are rendered by "for!" There must be variety. Now, when you take our translation of the Scriptures, you are often misled. Several terms in the original are rendered by the same term in our language. You are misled in relation to the word "hell." There are various terms in the original for that. So you have two terms for "repentance" in the original, having a shade of difference in their meaning. And when it comes to these prepositions, you find a very great difference in their meanings. And here notice the number. Forty-three different ones, all of which have a different meaning.

Now, in order that he have his way about it, it would be necessary that this preposition "for" should mean, *in order to secure* the remission of sins. It must mean that, or it cannot favor him. "Repent and be baptized in the name of the Lord Jesus *to secure* the remission of sins." Now, the question is, whether it means that or not. I want your most discriminate and careful attention to this. First of all, I say that the preposition *anti* is the preposition that means what he claims this means. But that is not the preposition here used. And I want to show you how this *anti* means exchange—getting one thing for another—giving one thing in the place of or to secure another. That is not the preposition here

used. It is *eis* here—*eis*, not *anti*. Now let me quote under *anti*, the other preposition, not the one used in this passage. Matthew v, 38: "An eye *for* an eye, and a tooth *for* a tooth." That is, if one took out another's eye, his eye was to be taken out. And then Matthew xx, 28: "and to give his life a ransom *for* many"—*in the place of* many. Luke xi, 11: "Will he *for* a fish give him a serpent?" Notice that exchange. That is, one gives the other a fish; in exchange he gives him a serpent. Do you notice that law of exchange—one thing securing another as referred to under that preposition *anti*? Again, Romans xii, 17: "Recompense to no man evil *for* evil." That is, one does evil to you and you return in place of it evil to him. That is the law of exchange indicated under *anti*. 1 Thessalonians, v, 15: "See that none render evil *for* evil." Again, Hebrews xii, 16: "Who *for* one morsel of meat sold his birthright." Don't you see? That is the nature of this preposition *anti* when here used. Again, "Archelans did reign in Judea *in the room of* his father Herod." "In the room" is in the original *anti*. Now, that is the preposition that means exchange, or to secure a thing—do one thing to secure another.

Now let us see as to *eis*. *Eis* means *into*, or *with reference to*. Dr. Conant, who is a very able scholar, says this, and especially when used with "name," as it is there used (page 171): "'In the name' is the proper English expression of '*eis to anoma*'; as in chapter xviii, 20: 'Are gathered together in my name; and with the same ground idea, but with a different application of it, in chapter x, 41: 'In the name of a prophet.' The idea of *reference to* is the ground meaning of *eis* in these cases." Dr. Conant, that learned Baptist divine, says that "with reference to" is the ground meaning of *eis* in these cases. "And this, with all it includes, is expressed by the English form 'in the name.'"

Now I want to turn to the term itself and show you its use in the Scriptures, and show you how it means "with reference to." "But," you say, "I want to know how that will affect it" It will affect it just this way: "Repent, and be baptized every one of you *with reference to* the remission of sins. "That is, let it stand as a representative of it, an external sign of it. That is the idea. First get your heart cleansed by faith and the blood of Christ. Then, when you are cleansed and saved, in baptism externally profess it, and let that stand as the sign outside, *with reference to* the remission of sins. That is its radical meaning, and I shall make it as clear as a sunbeam to you all.

Now, notice. John says (Matthew iii, 11): "I indeed baptize you with water unto [*eis*] repentance." Does he mean, "I baptize you with water in order to secure your repentance?" You all know he does not mean that; because he demanded that man should repent before they were baptized, didn't he? They were to bring forth fruits meet for repentance. He says: "I baptize you with water unto [*eis*] repentance." Does that mean, "I baptize you in order to secure repentance?" [*Time expired.*]

Mr. Bashor's Second Address.

Gentlemen Moderators, Ladies and Gentlemen.—Elder Dillon states in the opening of his speech that he could have ruled me out on my defining the terms of the proposition, simply because I turned to Acts ii, 38, where Peter commanded the three thousand to be baptized for the remission of sins. He says it is not the command of the Apostles. He can answer me in his next speech whether he thinks the Apostles would command a thing that they would not practice.

MR. DILLON.—May I explain, brother?

MR. BASHOR.—No, sir, you would not allow me to make an explanation.

MR. DILLON.—I did. I would not allow you to contradict me—

MR. BASHOR.—Go on, then.

MR. DILLON.—I wish to say this only: that I simply said that the terms of the proposition did not admit of your introducing commands of others; their practice you could.

MR. BASHOR.—Do you believe that they would command a thing they would not practice?

MR. DILLON.—Well, that has nothing to do with this question.

MR. BASHOR.—Why, certainly.

MR. DILLON.—Your proposition does not enable you to speak of their commands but go ahead.

MR. BASHOR.—I just wanted to show you how the gentleman will twist sometimes.

MR. DILLON.—No, no twisting.

MR. BASHOR.—Peter commanded them to be baptized for the remission of sins, and they were baptized for the remission of sins. Therefore he practiced precisely what he commanded. Hence I fill the terms of the proposition. Peter certainly would not command those persons, when they inquired what they should do, to do something that he would not practice—that he would not have them do when he came to reduce it to practice.

He says that I stated that baptism is not an ordinance in the church. So I did. Baptism is not an ordinance in the church. If it was, it would be observed at properly appointed seasons, as we observe the communion and the Supper. But there is quite a difference between saying that baptism is an ordinance of the church and saying it is an ordinance *in* the church; a great deal of difference whether you say an ordinance *is of* the church or *in* the church. I said, almost

in the same breath, in my first speech, that it was the initiatory rite into the new institution.

He says that if baptism is in order to or for the remission of sins, then if we baptize a man and the man goes back into sin, leads a profligate life, and then comes back, why, of course we must baptize him again, that his sins may be forgiven. I want to turn his guns on him. Just in the close of his speech he stated this: that baptism is a sign or remission. I do not want to misrepresent him. Baptism is a sign of remission:—that is that you must first have the remission of sins, and then baptism is a sign of your having received the remission. Suppose a person comes to Elder Dillon and is baptized, afterwards runs into a profligate life, and then repents, why, he must be baptized as a sign of remission again, don't you see? Why, the same system turns upon him, and it is worth just as much for him as it is for me. Because I argue that baptism is in order to the remission of sins, a man must be baptized every time he sins, according to his argument. His argument is that baptism is a sign of remission. Then whenever he runs into sin he must be baptized every time he runs into it. There is nothing in that. That old argument has been used for the last twenty-five years, and I thought I would just reply and show its true merits in the beginning of this discussion.

Again, just as I told you he would—I anticipated he would do that, and you will see that he will do it throughout this entire discussion: he will not make a single thing light through this discussion, but he will suggest this and that difficulty, and some other difficulty; that this could not be done and something else could not be done; whereas, as a minister of the Gospel, he ought to stand up and make things as clear as the sun to you people, who ought to know the way to Heaven. He will seek to make it as dark as Egypt. Now, see if he don't

He says an invalid cannot be baptized. I stated that baptism was not meant for him it could not reach. Now, my brethren, I have been called a number of times—so have my brethren around me—to invalids in the last condition of bodily health, almost, and they have been taken out of their beds and been baptized by trine immersion. There is no argument in that. That is only another difficulty. That is only another attempt to throw your minds off the true idea embodied in the subject. I said this: that the Gospel is not intended for a man that it cannot reach, and it is not. How can the United States govern a man over whom it has no jurisdiction, or who lives where he cannot come under the laws of our country? That is the idea I want to come at. Our government only controls the actions of men that live where its law can reach their case and deal with them; and that is just the way with the Gospel; it is only given to a certain class, and that class is composed of persons who can believe it, accept it and obey it; and if a man cannot believe it, cannot accept and cannot obey it—is in circumstances where he cannot do that—why, of course, the Gospel cannot reach him and has nothing to do with his case.

He says he wants to strike hands upon the ground that faith cannot take away sins, that repentance cannot take away sins, and that baptism cannot take

away sins. Why, I am very happy to strike hands with him upon that subject. That is precisely my argument. But does he hold that faith is a condition of pardon? Let him answer that. He has placed it upon the same basis that I place baptism. Let him answer that in his next speech. Is faith a condition upon which God promises the pardon of sin?

MR. DILLON.—Yes.

MR. BASHOR.—Is repentance a condition upon which God promises the pardon of sins? He has placed them right along side by side, and he is afraid to answer that. I hold that while faith cannot take away sins and repentance cannot take away sins, and baptism cannot take away sins, they can all be conditions upon which God promises the forgiveness of sins. Faith cannot purchase pardon. Repentance cannot purchase pardon. Faith is a change that occurs in a man; repentance is a change that occurs in his life; while baptism is the act that takes him into the Father of the Father, the Son and the Holy Spirit, or into a state of justification—actually changes the man's relation whose life has been changed by repentance, and his heart by faith. Then baptism is the act that takes that man into the Father, the Son and the Holy Spirit, or into the one body, the church, or the Kingdom of Christ.

Again, he made this statement. I said that he misrepresented me. I will tell you again precisely what I did say. He says that I said after we have been baptized and exerted faith and repentance God pardons our sins. Now here is what I say, and I was very particular in making that statement, because I expected we would have some trouble just here—I said that after a man believes, repents and is baptized it takes the same pardoning act of God to take away his sins as though the man did nothing. I made that statement to show that the forgiveness of sins is not a work done in man, but that it is a work of God done in Heaven for us; that when we believe the Gospel and repent of sin and come and obey God in the act of baptism by being baptized into Jesus Christ, God pardons our sins—that it is the act of God that does it. This is the work of man, and the work of God is to pardon a man's sins. And I stated clearly and positively, in language as explicit as it was in my power to use, that God promises to forgive the sins of no man who refuses to believe, or refuses to repent, or joins issue with him upon baptism. That is the position that we occupy.

He wants to know why Paul re-baptized those persons spoken of in Acts. I at one time preached a discourse—probably he has it here—in which I stated that Paul re-baptized those persons, but I will just simply say that among the best authorities we now have, among our best scholars and theologians, it is questioned whether that language in Acts xix will justify such an interpretation. But suppose that Paul did re-baptize them. I take the position that they were not baptized by John; and I can prove it. You remember the Scriptures declare that John preached the baptism of repentance for the remission of sins, and that he promised those whom he baptized that when Christ should come they should receive the Holy Ghost. Hence every person that was baptized by John had heard of the Holy Ghost.

But now here we read in the 18th chapter of Acts that when Apollos, a mighty man in the Scriptures, knowing only the baptism of John, was down at Ephesus, he was preaching there without authority. Nobody was commissioned to preach John's doctrine except John himself; but Apollos preached, "knowing only the baptism of John," and it is presumed by standard authority of former years—where it was thought that Paul did re-baptize these, it was supposed generally, and it is the most reasonable conclusion, that Apollos did baptize these persons and baptize them without authority; and one thing that goes to confirm this is that these persons that were baptized at Ephesus had not so much as heard of the Holy Ghost, while all that John baptized had heard of the Holy Ghost, for he promised it. There is nothing in that argument. It is just an objection brought up. He cannot prove that Paul did re-baptize them; and even admitting, for the sake of argument, that he did re-baptize them, why, here stands the conclusive evidence that they had not been baptized by John the Baptist, because they had not so much as heard of the Holy Ghost, and all that John had baptized had heard of it, for John told them about it.

Again, he quotes the commission. Christ says: "Go and preach the Gospel to every creature." He says, "Why didn't he say, 'go and preach the Gospel to everybody but sick people—those that are too sick to be baptized?'" What is there in that? What did he mean by that? What intelligent idea did he aim to convey by that? What light did he intend to throw upon the Gospel plan of salvation by that? It was just simply a quibble or a witticism that he intended to throw upon this to blur the plain way of salvation. I simply say that Christ said: "Go and teach all Nations. He that believeth and is baptized." Now, here is the possibility of believing. Those to whom the Gospel is sent, the possibility is that they can believe it and that they can be baptized, and he promises salvation upon the terms of their believing and being baptized. Now, he does not say, "Go and preach the Gospel to people that believe and cannot be baptized." Nothing of the kind. But I say this confines us to the legitimate administration of the Gospel as Christ commanded it—that baptism is for the class to whom Christ commanded it. Christ commanded the class to be baptized that can be baptized, and that is the class we are discussing. Now let him come up and discuss about men who can be baptized, or let him, if you please, take up the true position that he occupies, and hold that a man can have the pardon of his past sins who positively joins issue with God upon baptism and refuses to be baptized. That is his position.

I mentioned something a little while ago to which he did not call attention, and that is, that he puts the Mourners's Bench precisely where Peter put baptism.

Again, he turned to Acts ii, 38, and talked upon the preposition *eis*. He quotes Conant as saying that it is used for "with reference to." Suppose it is. It would be *anti*. It does not change the sense of it. Now, look at the true construction of that sentence. "Repent, and be baptized every one of you for the remission of sins." Let us leave out baptism and see what repentance is for. They inquired just what to do. Now, let us leave out baptism so that we can get the idea of what repentance is for. "Repent every one of you for the remission of sins." Were they to repent because their sins were forgiven—because they were pardoned? Did he say, "O, you sinners, you crucifiers, repent here now, because your sins are

forgiven and it is the sign of it?" You insert the words, "and be baptized," and it shows that the same thing that repentance is for baptism is for. "Repent, and be baptized for the remission of sins." Baptism is for the very same thing that repentance is for. Repentance is for the remission of sins. I would not dispute it. If he had found that Scripture reading in this way: "Repent for the remission of sins," you would find that he would bring that up as the strongest argument that could be used, and he would not argue from the preposition—that it did not mean this and did not mean that.

Yesterday he was finding fault with me all the time for going into history as to some other things, and to-day, instead of sticking to the Gospel as it is, he does the very same thing that he found fault with me for doing yesterday. Yesterday he did not like it because I did not come down to the Gospel as it is; to-day he must go back and dispute the translation. King James' translation does not suit him. He must go back to the Greek, and I suppose he will get to the Hebrew, and the Latin, and the German after awhile, and he will make a Bible to suit him. Probably they ought to have one made to suit him.

Now, I have it here that when they inquired what to do Peter told them. Here were men that felt a sense of guilt; they felt that they were unsaved; and Peter stood up, and they inquired, "Now what are we to do?" Peter tells them in the plainest simplest way, "Repent and be baptized for the remission of sins," and then promises upon that the gift of the Holy Ghost. And they were baptized the same day, and rejoiced. We do not read of their rejoicing until they were baptized—until they entered the church. And hence I leave that and pass on.

Now I go back to the commission as given by Christ. Mark xvi, 15. Jesus says: "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved." How is that? Let us look at it a moment. "He that believeth, and is baptized, shall be saved." Now, to get at the idea of what faith is for, let us leave out the word "baptized" and read it that way, and the construction will tell you, to leave out "baptized," precisely what faith is for: "He that believeth shall be saved." What is faith then for? Why, it is for or in order to salvation. Now let us leave out the word "faith" and place the word "baptism" there and how will it read? "He that is baptized shall be saved." The same language that tells you what faith is for tells you precisely what baptism is for. They both look to salvation—the salvation of past sins, of course. I do not mean by this final salvation in heaven, but the salvation of past sins, and I may have occasion to explain this hereafter.

But here is another question. You come up here and read: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Now, he will exclaim, with a voice of triumph, "Why didn't he say, 'he that believeth not, and is not baptized, shall be damned?'" I will tell you the reason he did not say that. No man will be baptized that has not faith. If you cannot first get a man to believe, he will not be baptized; and hence when Christ says, "He that believeth not shall be damned," It shows it is of no use to insert "baptized" in there, because no man that will not believe will be baptized.

But now let me show you a little something that will bear directly upon this. If you will turn to the second chapter of John's epistle and the third verse, you will read: "And hereby we do know that we know him"—that is, we know Christ—"If we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now then, put this back here where Jesus says, "He that believeth, and is baptized, shall be saved." He joins faith and the commandments together; for John says if a man says that he knows God, and does not keep his commandments, he is a liar. It makes no difference about his faith, if he refuses to obey God. Jesus says again: "If ye love me, keep my commandments." Then it is a test of whether a man loves God or not. Again, James says in the second chapter of his general epistle: "You see then how that by works a man is justified, and not by faith only," uniting them all together; and you can see how it takes all of these to constitute a man a Christian.

He said awhile ago that love was the fulfilling of the law. Do you notice that he read what the Apostle Paul said concerning the law and the Prophets? He does not say that concerning the Gospel. He misapplied the thing. That was said of the old dispensation; he placed it under the new. I certainly expected more candor and fairness than that. But let it go as it is. Supposing it does say that love is the fulfilling of the law of Jesus—admit that it does, for the sake of argument,—why, then Jesus comes in here and says, "If ye love me, ye will keep my commandments." Baptism is keeping the commands of Jesus—is an evidence of our love of God. So he does not destroy the argument. A man may stand up and say he loves God till his hair is gray; yet Jesus says, "If you love me, you will keep my commandments," and John says that if you say you are a child of God and refuse to do that, you are a liar. Now you get the idea. I believe that a man is saved by faith, but not by faith only. I believe that a man is saved by repentance, but I do not believe that he is saved by repentance only. I believe that a man is saved by grace, but not by grace only. I believe that a man is saved by baptism, but not by baptism only. I believe that a man is saved by the blood of Christ, but not by the blood of Christ only. I believe that a man is saved by faith—I say by faith; he adds the word "only." Awhile ago I introduced that argument to prove it. He stuck on a word that the Bible does not put on. I say a man is saved by faith, but not by faith alone; by repentance, but not by repentance alone; but by faith, repentance, baptism, the blood of Christ and all the commandments of the house of God united. The whole plan of redemption saves a man from past sins and fits him for the life that is to come. That is the difference between my brother and me; and if he will just come up and say that a man is saved by faith, but not by faith only, by repentance, but not by repentance only, and take the whole plan of salvation, and when believers inquire what to do step out on the old apostolic platform and say, "Repent, and be baptized for the remission of sins," why, he and I will never have any dispute in the world. It is not a dispute about what the Gospel says, but it is a dispute about his wanting to add a little to what the Gospel says, and getting his Greek and his Conant and his authorities and talking on the translation—trying to hide behind the King James translators, and refusing to accept the translation as it is.

I call attention to the thought that I first introduced, concerning John's baptism. I want to read something here from a little work entitled "The Family Companion," on page 292. I introduce this because it is more explicit than probably I could make the statement myself.

"My first proof is drawn from John's baptism. I know that this was not the christian baptism—or, if you please, was not performed under the christian dispensation. Still, as John's was a preparatory work, the design of his baptism may throw some light upon this. Concerning John and his mission, we have the following declarations: 'And he shall go before him [the Lord] in the Spirit and power of Elias, to turn the hearts of the Fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.' 'And thou child shall be called the Prophet of the highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto *His people by the remission of their sins.*' Luke i, 16. From these Scriptures it is seen that John was first to prepare the way of the Lord; second, to prepare a people for the Lord; third, to give the knowledge of salvation by the remission of sins. How then did he do these things? I answer, by preaching and baptizing. John may be regarded as sent out into the wilderness to prepare materials for the Lord's house, but no person could be placed in this Spiritual Temple whose sins were not forgiven. Therefore, some materials had to be prepared beforehand with which to commence the building—to organize with. This then was John's work, and, as remission was to be one of the special blessings under the new Covenant, when it went into operation, those whom John prepared for the Lord should obtain remission in the same institution, so far as the action of it is concerned, in which persons were to obtain remission during the whole lifetime of that Covenant. Thus it was that while John prepared a people for the Lord, he prepared the Lord's way at the same time. But how could John give the knowledge of salvation by the remission of sins? Answer: 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.' Mark i, 4."

In my opening speech I stated that John baptized and preached the baptism of repentance for the remission of sins; and in the seventh chapter of Luke I read the consequence of disobedience to that baptism that John preached, and the consequence was, Luke informs us, that they who refused rejected the counsel of God against themselves. John was to prepare people by the remission of sins, and he preached the baptism of repentance, and baptized for the remission of sins, and those who rejected John's baptism rejected the counsel of God against themselves. Therefore the idea that John's baptism was for or in order to the remission of sins is clearly proven. So much for that.

I call attention now, as my third argument, to the twenty-first verse of the third chapter of first Peter. I will read a few verses preceding: "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the Spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls were saved by water." How

were those eight souls saved? Saved by water. "The like figure whereunto even baptism doth also now save us." He tells us that baptism has nothing to do with salvation from past sins, but Peter says: "The like figure whereunto even baptism doth also now save us." Then he explains that it is not by putting away the filth of the flesh, but that it deals with the conscience. The old Jewish rites and ceremonies pertained—[*Time expired.*]

Mr. Dillon's Second Address.

Gentlemen Moderators, Ladies and Gentlemen.—I was ever so glad when my brother introduced that passage of Scripture, and I should like to reply to that while it is just here fresh upon our memories. I was glad he introduced it, because this passage, if fairly understood, gives more light as to the true meaning of baptism than any other passage perhaps in the Scriptures. So I think. I want you to notice it with care. First he says that few, that is, eight souls were saved in the ark. Saved from what? Saved from drowning, were they not? Is not that true? Saved from drowning, not their souls were saved then, were they? Noah was a man of faith. "By faith," says Paul, "Noah being warned of God of things not seen as yet, prepared an ark to the saving of his house, by which he condemning the world, and became heir to the righteousness which is by faith." He was a righteous man first, wasn't he? He was a saved man first wasn't he? Saved by his faith and an heir of righteousness which is by faith. Then he was saved, not spiritually—not his soul saved from eternal death, but he was saved from the water, from the flood, from drowning, from a physical death. That is clear to you all. "The like figure whereunto even baptism doth also now save us: (not the putting away of the filth of the flesh,)" now, many might think that he referred to washing off the dirt or foulness from the flesh. If you will examine that word that is there used with care, you will find that very frequently in the Scriptures it refers to the moral corruption of the man. Men who have examined that with the best care know, and will consider that with the most favor. It is not for purifying the man from his sins, he says. I can give you analogous passages if it is disputed, and will eventually in the course of this discussion, showing you how that figure is used. Then he tells you what it is for. It is not for a certain thing. It is for something else. What is it for? "The answer of a good conscience toward God." That is what it is.

Now, I want to call your attention to another fact. It has been said over this country that Mr. Bashor is a fine Greek scholar. He is constantly trying to shift off that matter, though. You noticed a plea that I am hiding behind Greek. If he is a Greek scholar, let him show my error in Greek. I will be glad to receive it. If he is a Greek scholar, he ought to grapple with me in matters relating to Greek, oughtn't he? If he is not, he ought to have the honor to say so. But now notice. This is the only place in all the Scriptures where the original term is employed that is here rendered "answer," on which so much depends in the sentence. You often have the word "answer" transla-

ted from *'apekritishe*. "Jesus answered and said unto them." You often have that. Here you have another term, and during the course of this discussion I wish to present the definitions of lexicographers in relation to it. I say to you now that it means the request, or profession, or pledge. The profession—that is a fair rendering of the word: "the profession of a good conscience in the sight of God." It is not the word that is used elsewhere for "answer." "The profession of a good conscience in the sight of God." Now, what does it mean? It means this: First of all, a man goes to God, and by repenting, by faith, by prayer, gets a good conscience in the sight of God,—gets the pardon of his sins. A man cannot have a good conscience until he gets the pardon of his sins; can he? No, sir; that is what cleanses the conscience. He is sprinkled by the blood of Christ and gets a good conscience. But then Peter is explaining the design. I cannot see under your coat and jacket into your heart to see that you have a good conscience, can I? I cannot see through you and penetrate your heart to see that you have a good conscience. You profess in the sight of men that you have obtained a good conscience in baptism. That is what Peter here states. I have with great care examined that word that is used there, and that is what it means—the profession of a good conscience in the sight of God. That is, a man professes a good conscience in the sight of God, and then he professes to men that he has obtained this good conscience in the sight of God, which argues in my favor most strongly, and that is the most express passage in all God's word speaking of the design of baptism. I am glad my brother introduced it. It just suits me. I like him for that.

Now, I will go forward with the line of my argument. I was giving special attention when I sat down to *eis*, and showing you how it was used. I had shown you that *anti* meant to secure—meant exchange, and now I go ahead upon this. We have again, "for a testimony unto them." That is, that thing that they were to do was to stand as a testimony. The leprosy of the party was cleansed, and they were required to offer the offering that Moses commanded for a testimony—*eis*, for a testimony. There that testimony should stand. Did that show that that testimony afterward secured the cleansing of the leprosy? No, sir; the man was first cleansed of his leprosy, wasn't he? Then after he was cleansed of his leprosy Christ commanded him to go and offer the offering that Moses commanded, and here that word *eis* is used—"with reference to." "Let that offering that you make stand as a reference to your having been cleansed of the leprosy." How clear that is, isn't it? Christ cleansed the man of the leprosy by the man having faith and trust in Him, and then Christ told him to go and make the offering that Moses and the law commanded him for a testimony—to represent that he had been freely cleansed. Every man and woman in this audience can see that clearly.

Again, "they repented at the preaching of Jonas." Here *at*, in the original, is *eis*. Does that mean that they repented to secure the preaching of Jonas—repented to get him to preach there? No, he had preached there, and they repented afterward.

Then again, "and that which fell among thorns." "Among" there is the word *eis*. Does that mean that he sowed seed in order to get thorns? That would be a strange procedure for a farmer. You do not sow seed, do you in order to get thorns. That is the construction my brother would put upon this matter. So I have a number of places marked in reference to this matter. "Was baptized of John in (*eis*) Jordan." Not to secure Jordan—that was not its meaning. I have quoted a number of passages. Why tarry in this matter? It simply means, as in that case of the leper, where the man was first cleansed, that the man first obtains the remission of his sins, as I shall show you abundantly when I come in with my counter arguments, and afterwards that stands as a reference to it—a sign of it.

- I shall now pass from that matter unless he alludes to it again; but I hold this, gentlemen moderators and ladies and gentlemen, that I have dislodged him from his fortress—that text where he had fortified himself. He thought he would settle down there and make his nest in that text, and I have routed him and driven him from his stronghold, and I take it now that my main work is done. I have accomplished my main work in this discussion. I have routed him from the strongest citadel in which he could plant himself at all. He is out from his fort, and he is out from behind his breast-work now, and we will have an open fight—no, love feast, I mean to say, on an open field.

He says the inquiry is, what shall we do for pardon? He says, leave the gentleman to fight with Peter. Well, I have explained Peter's meaning.

He says that we tell men to do the wrong thing—we tell them to come to the mourner's bench and get religion. I can tell you, my friends, I rejoice with exceeding joy in the practice of my church. I love it more and more as the years pass by. I have seen it tested in cases where persons have tried the means proposed by my brother and they did not do any good. I saw a man at Liberty, seven miles west of Dayton, who received the rights of the German Baptist church—had conformed to them all—he and his wife—wearing the Dunkard's style of clothes. And I have no objections to that. I do not reflect upon you for that. I am sorry my brother has departed from the good old custom. This man and his wife wore these clothes. They got under conviction of sin at a meeting I held, and the wife got religion—the genuine article—and she shouted most gloriously. She shouted like everything when she got religion, and she said her baptism never gave her religion at all; her conformity did not give her religion; she got religion home at her house. I was with her there praying. She got the genuine article. Her husband then came, bowed to the altar, dressed in that style, and he sought Jesus, and I saw him leap from the altar with a consciousness of salvation. He said "hurrah, for my sins are all gone." Oh, that God almighty would convert some more of you and save you from your sins.

MR. BASHOR.—Some of the Dunkards?

MR. DILLON.—Why, yes, I would just as soon a Dunkard would get religion as anybody else. I love them. And if you would get a dip of it, it would

do you good, likely. I hope, sir, that you will get it. I do not want men to trust in forms and ceremonies that cannot save them. I want a man to get heart religion—inside religion; not simply a little water washed over him, but I want the internal religion, the baptism of the Holy Ghost. I plead for that, and as the years roll by and I grow old I love this style of religion more and more. I would like to preach a sermon on this if we were not engaged in a discussion. That man and woman are on their way to heaven now. They say they had not any religion at all before. They say it kindly; they say it lovingly; but they say they had conformed to the rights of that church and they had not any religion at all. They now say that they have a consciousness in their hearts that they are saved. Oh, that God's spirit may wake you up to get religion;

He says that some go on seeking and seeking, and mourning and mourning. Yes, *they* never fail, whether a man has repented fully or not. I say that is the beauty of our plan. It leaves salvation in the hands of God to be administered to the man. We point the man to Christ for salvation. They make the same error the Jews made. Christ said, "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." Now, how did they think they had life in the Scriptures? They thought that by conforming to the ceremonies and commands of the Scriptures they could have life. He said to them, "ye will not come to me that ye might have life." We simply point men to Jesus. Jesus tells us to do that. We are to point men to "the Lamb of God that taketh away the sins of the world." We are to tell them to come to Jesus for life. That is what I do. I do not tell men that I have the means of salvation in my hands and can hand it out to whoever wishes it. I say, "you must come to Jesus. 'There is no other name given among men whereby ye can be saved than the name of Jesus.'" Now, he can take a man whose heart is as hard as stone, and he can baptize him and tell him he is a christian. He can take a man that has imperfectly repented. How would you know just how much repentance to give out to the man? He can take a man that has a half faith. You know, men often say they have faith when they have not the genuine article of faith. There are various conditions. But he never misses. His gun always hits. Why, he can accomplish it every time where there is water enough; He has the means in his hand. If he should go out in the desert, he would not have the means at hand. He can make a case every time. That is the trouble with his plan; and it is the beauty of mine that I point men to Jesus and have them go to him for salvation: and he that looks on the heart can tell just when to save the man. I love my plan in that direction.

He says there are three things required to salvation; repentance, faith and then baptism into the name of Jesus. I thought he had been contending in the former part of this discussion against baptism into the name of Jesus. It seemed to me so. Now he is getting back to my theory. Well, he has slept over it, and these thoughts have soaked into him, likely. He says the Gospel only

deals with those who can obey it. Does he claim that if a man is too sick to go into the water to be immersed the Gospel has no jurisdiction over him? If he does, he must mean one of two things. I am given considerably to analyzing a man's statements, and I want to analyze this and show its meaning. First of all, it must mean either that the person cannot be saved at all; that is out of the reach of salvation; or else it must mean that he can be saved without baptism. One or the other of those two it must mean. My brother, would you be kind enough in your next speech to inform us which you mean—whether you mean that a person is out of the reach of salvation when he is on a sick bed and cannot go to be baptized? For there are numerous cases of that kind, and this dear brother sitting on the stand was called on not long ago in a case where some Dunkard ministers went to a place and wanted to drag a man out of his bed and baptize him, and his wife objected to it, and when they could not have it, then they sent for my brother to come, and he came and prayed with him and the man got religion and got happy.

MR. BASHOR.—Will you please state where that was and who it was.

MR. DILLON.—At North Industry,—not far away; it was not in China; it was in this country.

Now, I wish him to answer that—whether a man that is an invalid, or whether a woman that is on a sick-bed, is out of the reach of salvation and cannot be saved at all when they cannot be immersed by trine immersion, or whether he means that they cannot be saved without a trine immersion. Is it not proper, gentlemen moderators, and ladies and gentlemen, that he should define a little here—explain himself—tell what he means? It means one or the other. If it means that a person cannot get religion in that condition, then the plan of salvation is very hard. I would not say that the yoke was easy and the burden light if a sick person, prostrate, low and feeble on a sick-bed, could not get religion. I would say the Gospel has not all the charms that we thought it had. If he says the other thing, that we can get religion without baptism, then he goes back on his theory, or else announces that God has prepared two plans of salvation, which is not true. He has but one plan of salvation.

He says faith is an act that changes a man, and that repentance changes a man; baptism introduces him into the Trinity. Now, notice that. I want to analyze a little there. Baptism, he says, introduces him into the Father and the Son and the Holy Ghost, and awhile ago he said that a man's sins were pardoned after baptism. The man goes into the Father and the Son and the Holy Ghost then a miserable sinner, don't he? In all the filth and impurity of his iniquity, he goes into the pure triune God. And then sometime after that—he does not say how long, but if there is an interval of a moment, my case is made—he is saved. I believe that a man is purified, and that nothing goes into God or into communion with him that is impure.

He says that God pardons no one who joins issue with him. I do not know just what he means by joining issue with God. If he means by that that he is not baptized, then he says that our good Dunkard friends who exhibit spirituality and marks of piety are not pardoned. Dare he say that? Among the noblest men that have graced the earth and that have gone redeemed to heaven,

have been many of our Dunkard friends who were never baptized at all by water but had received the baptism of God's spirit and been saved. Let him define a little there. I mean Quakers. You will excuse me. Quakers, of course.

He says we dispute as to the Greek *eis*. We ought to go into careful investigations in relation to this matter. We ought to see their precise meaning, when, as I showed you, there are forty-three original terms that are translated into English by the same word; and when distinguishing carefully the meaning of the matter we ought to go carefully into the original and see what it does mean. There are forty-three original terms, and it is proper that we see what they mean. I have shown you that it is not *anti*, to secure or exchange, but it is *eis*,—*with* reference to.

He turns to Mark xvi, 16. Let us notice that a little. "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Now notice what is the condition that is set forth here. You notice that first of all you have belief: "He that believeth." And then my brother saved me very kindly some labor on the other matter. However, he did not correctly explain it. He has learned a method of anticipating. I have no objections to it at all. But you will notice this negative statement: "And he that believeth not shall be damned." Now, notice. As he said, it does not say, "He that believeth not and is not baptized shall be damned." And I take it that Christ had good reasons for both his positive and negative statement. Now, what did Christ mean in this matter? Evidently this faith is an internal work. He was speaking of the matter briefly before his departure. Faith takes hold of God. It grasps him. It unites the man to God. Faith is next to love. It has been urged by some persons that it is a strange condition that salvation should be made to rest on faith. I say that it is the most honorable and honor-reflecting condition that God could have laid down. It is a condition that can be universally complied with. A bank cannot do business without persons having confidence or faith in it. You cannot love any being in whom you have not confidence. You cannot love your wife or children unless you have confidence in them. And hence I say it is next to love, and is an internal condition.

Now, "And is baptized." What does that mean? Why, profess it in baptism. You first obtain remission by your faith. Christ is here stating the matter briefly. "He that believeth on the Son *hath* life." So the Scriptures inform us. A man believes on the Son. He obtains peace with God; he obtains remission of his sins. "And is baptized" refers to his externally professing it. Why, being baptized does not change a man's heart, his affections, his feelings. It is simply a public profession of the change. It is all right in its place. I am glad Christ put it in there for that purpose. A profession in the sight of men; a confession of Christ. He referred to both the internal and the external. And then I would even say more. He uses these as representatives of the whole thing. It is synecdoche, and refers to the whole thing. Then I disagree with him in his exegesis of this passage. It is radically wrong. He says, "shall be saved" refers to the remission of past sins. I say it does not. Do you notice, the verbs expressing what they should do are in the present tense? Those expressing what they shall get are in the future tense?

"He that believeth, and is baptized [in the present tense,] shall be saved." There are still other conditions implied. It is implied that a man shall be faithful all the way through. But notice. When Christ comes to state it negatively, he says: "He that believeth not shall be damned." He does not say, "He that believeth not, and is not baptized." He sets belief first, as the prominent thing, the internal thing, and then, in reversing it, "He that believeth not shall be damned." He puts that entirely to a man's unbelief. So that there is nothing in that passage to favor him at all. And I shall trace out the matter still more extensively when I come to my negative propositions and counter arguments upon this matter.

He quotes, too, from the epistle of John, the second chapter and third verse. There is not so much importance in his quotation there, but I wish to follow him closely in his quotations, and show the meaning, and show that he has misconstrued here. "And hereby we do know that we know him [that is, that we are acquainted with him,] if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now, I ask to what he alludes. Does he allude to initiatory rites, or does he allude to his walk afterwards—his conduct as a christian? Evidently to the latter. And see how the text shows it—[*Time expired.*]

Mr. Bashor's Third Address.

Gentlemen Moderators, Ladies and Gentlemen.—I will first introduce the argument in which I was interrupted in my last speech, drawn from the twenty-first verse of the third chapter of first Peter. My argument was this: I read from the eighteen to the close of the twenty-first verse, and, that you may get the subject-matter before you, I will re-read that part of the Scripture: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the Spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the Ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)"

I want to call attention to the difference between the two authorities that we have before us to-day upon the salvation of Noah. Mr. Dillon stated in his speech that the Ark saved Noah from the water or from drowning. Now, that is a misconception of the true language of Peter. Peter does not say they were saved from drowning or saved from the water, but says that they were saved *by* water in the Ark. "The like whereunto baptism doth even now save us."

I care not what importance you may attach to the term or explanation of Peter, that it is by the answering of a good conscience; the one fact is presented, and that is that baptism saves us, that baptism is connected with our salvation, and that we are saved by baptism as Noah was saved from death by the water and the Ark. So the Apostle argues that the christian to-day is saved by baptism. Then he tells us that it is not the putting away of the filth of the flesh, in contradistinction to the cleansing under the law; that it does not deal with man's moral nature only but, it deals with his spiritual nature; that it has to deal with the conscience; that it deals directly with the conscience; that that is wherein it saves us—by dealing with the conscience, or by dealing with the Spirit. Now, I do not think that anything that can be said can lessen the force of the Apostle's argument. He simply tells us that baptism relates to the conscience—that it is the answer of a good conscience toward God. Any man ought to have a good conscience toward God before he is baptized. His conscience ought to be good enough that he comes humble and reverently and in God's name to the holy fount of baptism; he ought not to go there with the object just of putting away moral pollution, or the pollu-

tion of the flesh, but go holy and reverently with a pure conscience, and that conscience pure with the desire to worship God and God only, to be baptized in the name of the Lord, and not in some other name, as an act of reverence and worship, and hence it deals with the conscience. Therefore, let it deal with whatever it may, I say the force of the argument is not lost. Let us say that it deals with the flesh; that does not destroy the fact that we are saved by baptism, or that Peter says we are. Let us admit that it is putting away moral pollution; that does not say that we are saved by baptism, contrary to Peter's statement. Let us admit and declare whatever we please, that it refers to the same fact, or the fact; it yet remains that baptism saves us in some way. But we don't mean by that that baptism saves us alone. I will not lay the same stress upon that that he does upon faith, and change the word of God by putting the word "only" on it, but in view of the part that baptism plays in our salvation, salvation is directly attributed to baptism in this connection as an instrument in that work; and if I should say, "by baptism only," then I would be adding to the word of God, just as he does when he adds "only" to the term "faith." That is about the difference between us.

Now, then, you have Peter. He says that Noah was saved by water. Mr. Dillon says "saved from water." That is the way Dr. Dillon and Peter stand. Now, which is the best authority? Peter says "saved by water." Mr. Dillon says, "saved from water." Now, which is the best authority, Dillon or Peter?

Again, I call attention to his criticisms of my exegesis of Acts ii, 38. He takes up the term *eis* and runs through a number of sentences found somewhere in the Scripture. Now, we have a specimen of that word. It is said that John baptized in the Jordan. He says they were not baptized for the Jordan. In my translation, Matthew v, 6, probably that is not the passage to which he refers. In the Greek it is *en* instead of *eis*—"in" instead of "into." That is the difference.

He says he loves the practice of his church. Well, I don't blame him for that. That is only humanity; that is only a true gentleman, to be proud of the people with which he is connected; that is only manhood; and I would think he would not be a true man, an honest man, much less a christian, to belong to a church that he was ashamed of. He says he is proud of the practice of his church on the subject of the Mourner's Bench. I offered a criticism upon that very kindly. I stated that he placed the Mourner's Bench directly where the Apostle Peter placed baptism. Where Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," the same class of penitent men, who are pricked in their hearts, he invites to come forward to the Mourner's Bench to pray and be prayed for, that they may receive the forgiveness of sins. Where Ananias said to Paul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Mr. Dillon would say, "Arise, and come forward to the Mourner's Bench to pray and be prayed for, and wash away thy-sins, calling on the name of the Lord." All I want to show by this is that the Mourner's Bench was not introduced by the Apostles; and when he is proud of that he is proud of something that his church places directly where the Apostles placed the divine institution.

I asked him this morning, and I ask him again—let him answer in his next speech—is he willing to give the reply of Peter to penitent believers, men who are inquiring what to do, men who are pricked in their hearts? Will he answer them, “Repent and be baptized for the remission of sins in the name of Jesus Christ, and you shall receive the gift of the Holy Ghost.” I asked him this morning, “Did Peter answer these people right or did he answer them wrong?” He has never talked about it. The difference between Mr. Dillon and myself, as ministers representing the two classes of people, is that when I preach and men begin to tremble and ask what to do, I step out on the old apostolic platform and say to them, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost,” and I thank God that I live in a church where I have the privilege of standing upon the Gospel and using apostolic language in replying to or in telling penitents what they can do to obtain the forgiveness of sins. I find a man kneeling and trembling as Ananias found Saul; I can go to him and say, “Arise, and be baptized, and wash away thy sins in the name of the Lord.” He will not dare to do that. His church would not allow it. Hence I say that they have placed the Mourner’s Bench precisely where the Apostles placed the holy ordinance of baptism.

He calls it his plan. I am glad of that. I am glad he gives it its proper author, or gives its author credit. Their plan. It is not the Lord’s plan, for the Lord never introduced it. It has not been introduced over ninety-five years, therefore he can well say “our plan”,—because it was not the Lord’s plan, for there was nothing known in the days of the Apostles concerning such a practice that meets with so many failures in the case of humble penitent inquirers.

He talks about a lady and gentleman that tried the Dunkard faith and did not get religion and he baptized them over. What has that to do with this? Why, he can throw the same accusation in the face of the Apostles in the case of Simon Magus. Will he tell you that the system practiced by the Apostles was wrong? Will he tell you that because some men joined the church under the old apostolic system they were wrong, and with this improvement which he has, the Mourner’s Bench, if he had been there, he could have beaten the system of the Apostles in fixing up Simon Magus for the kingdom of God? Is that it? I know that some persons come into the church just as Simon Magus came into the old apostolic church. It is said that Simon believed and was baptized. Elder Dillon says that faith will save a man. Yet Simon’s faith and baptism together did not save him, and I presume one reason was because between him and his God he had not repented. I know that it takes all to place a man in a state of justification before God, and there is the difference. I can turn again upon him and say there are some here in this congregation—I don’t have to go to Dayton; I don’t have to go to Liberty—in this congregation are persons who have tried the system he practices and say it is a failure. There is no argument in it either way. May be it was something of that that gave rise to this discussion.

I want to speak of the person baptized at Liberty, by one of the moderators to whom this matter is referred. I made inquiry during recess, and I will give you a plain statement in regard to that. Brother Lenemacher was called to visit a sick man, and that man wanted to be baptized—told him he wanted to be baptized by pouring. Brother Lenemacher refused to baptize him that way, because he did not consider it Gospel, and after that he sent for this gentleman here to baptize him the way he wanted him to. That is the true statement in regard to that. Hence there is no argument in that one way or the other. He tells you that I can take a person whose heart is as hard as stone, and who has only partially repented, and never make a failure; and yet he turns around and tells you that in the case of these persons down near Dayton there was a failure made—that they admitted they did not have religion. Why, he contradicted himself.

He says he hopes that more Dunkards will get religion. I call attention to that thought. Yesterday because I spoke of trine immersion I unchristianized everybody else. He says he hopes more of the Dunkards will get religion. I just simply want to say in reply to that that intelligent men and woman who have attended this discussion throughout, noticed the conduct of the discussion and of the disputants, can weigh that matter properly and leave it where the weight rightly belongs. We profess to show our religion by our practice. He talks about getting religion. James says, "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We look to our practice, to a man's talk, to a man's spirit, to a man's practice in life, as a testimony of the religion of Jesus which he may have reduced to system. He talks about the beauty of their plan of the Mourner's Bench. I simply say in regard to that matter, there may be a beauty in it for some people, there may be no beauty in it for others. You go to Africa and in the center of Central Africa they think a white man is ugly; while you take an African and bring him off here to America, and we say that he is unprepossessing; hence it is a matter of taste probably—a matter of cultivation. We are not discussing the beauty of anything to-day, but we are discussing whether Jesus commanded and the Apostles practised baptism in order to the remission of sins.

We say that we never make a failure. When a man comes to us inquiring what he can do we just simply place our feet upon the apostolic platform, give the apostolic answer, and if that man has not repented, or like Simon Magus has failed to do what he ought to do in every respect, and is found in the gall of bitterness and bond of iniquity, the matter rests with him and not with us. But under his system hundreds and thousands of people have come seeking, earnestly inquiring the way of eternal life, pleading that they may have life eternal through Jesus; he invites them to come to the Mourner's Bench. And they have good honest souls as ever lived. They diligently inquired and found

no peace; they went away day after day, sought for years and yet made it a failure, became discouraged with the whole system and fell back into infidelity. Now, then, how about this failure that is so often? The Apostles never made a single failure of that kind. There were no seekers that went away seeking; no pleaders that went away pleading. It is not the fault of the Gospel that these people cannot find peace, because Jesus says, to him that knocks it shall be opened and he that seeks shall find. But they have sought and sought for years through his system and made it a total failure and become discouraged. He has introduced a system that was not introduced by the Apostles; that has only been introduced probably inside of a century, and yet tells you that he has worked Dunkards over on that. He will find they are pretty bad Dunkards.

He says that he has not the means of salvation did you notice that? He has not the means of salvation; he only points them to Jesus. Jesus tells his Disciples, (Mark xvi, 16.) "Go preach my Gospel to every creature; he that believeth and is baptized shall be saved." Now, believeth what? Why, believeth what is preached. What is it that you are to preach? Why preach the Gospel; therefore, he that believeth the Gospel and is baptized shall be saved. Paul, in the second chapter of Romans, declares that the world shall be judged by the Gospel. He has the Gospel to-day if he will use that; and when he has the Gospel, and gives that to sinners and preaches to them he has the means of salvation in his hand—they may be saved through the Gospel, on the terms, at least, through which salvation can be obtained. He says he points them directly to Jesus. Peter pointed them to repentance and baptism in the name of Jesus, and promised them the Holy Ghost, and they entered the church, did what Peter told them, and blessed God. There was not a failure.

I next turn to the ninth chapter of Acts and about the sixth verse. While young Saul of Tarsus, probably the most violent persecutor the church ever had, one of the most bitter enemies that christianity had in his day, and "the chief of sinners," was on his way between Damascus and Jerusalem, and about mid-day, there shown about him a light above the brightness of the Son, and he heard a voice saying, "Saul, why persecutest thou me?" And he said, "Lord who art thou?" And the answer came back, "I am Jesus of Nazareth, whom thou persecutest." And then Saul said, "Lord, what wilt thou have me to do?" So it is recorded in one instance. Jesus said unto him, "arise, and go into the city, and it shall be told thee what thou *must* do. Go to the city of Damascus and it shall be told thee what thou *must* do." If Elder Dillon had been there, he would have said, "O, Saul, pray, and the Lord will come right down and convert you with wonderful power." That was not God's plan. God sent him to the minister. Jesus himself, when he had him before him, a penitent soul, sent him directly to the minister—to the church. He said, "go there and it will be told you, not what you can do, or what you ought to do, but what you *must* do."

Turn to the twenty-second chapter of Acts and the sixteenth verse. Paul relates it in his own language. Ananias came to him and told him what he must do, and when he came to him he said to him, "and now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Paul's sins could not yet have been forgiven, because Ananias tells him to wash them away, and Ananias was giving instructions under the influence of the Holy Spirit, and hence would not fail to instruct him precisely right. This does not mean that baptism or water washes away sins, but what does it mean? As I said this morning, the blood of Christ cleanses from sin; and this is why you will read in the second chapter of Colossians and twelfth verse and in the sixth of Romans and fourth verse that we are baptized into the death of Christ. We must apply the blood of Christ. You can't apply the blood of Christ literally; you must apply it in a figure, and we are to be baptized into the death of Christ, not into his burial. The blood flowed and when the believer is baptized into the death of Christ he comes in a figure, in contact with the blood of Christ, and that cleanses him from all sin; hence Ananias tells Saul to arise and be baptized and wash away his sins, calling upon the name of the Lord. I pass that over for the present.

Again I base another argument upon the commission, Matthew xxviii, 19, "go teach all nations, baptizing them [*eis to onoma*] in the name of the Father, and of the Son, and of the Holy Ghost." Jesus says, "go teach the nations. Baptize them," not "believe them into the Father, the Son, and the Holy Ghost," as he makes it; not "repent them into the Father, the Son, and the Holy Ghost," but, "go and teach, and after you have taught them then baptize them into the Father's name, the Son's name, and Holy Ghost's name." This corresponds with the third chapter of Galatians and twenty-seventh verse. Paul, speaking of the matter of baptism, says to his brethren, "for as many of you as have been baptized into Christ have put on Christ." Just commands them to baptize into the Father, the Son and the Holy Ghost. Paul goes to persons who have been baptized into the Father, and Son, and Holy Ghost, and he says, "as many of you as have been baptized into Christ have put on Christ," the logical negative of which would be, "as many of you as have not been baptized into Jesus Christ have not put him on."

Now, I think this will appear plain to those who desire to see the plan of salvation precisely as it is presented. I asked him the question whether faith was a condition of pardon. He said yes. I asked him then whether repentance was a condition of pardon, and he refused to answer.

I call attention to one criticism offered by the gentleman that I had almost forgotten. He says that in Mark xvi, 16, the term "saved" refers to final salvation. If you remember, I stated in my exegesis of that passage—and even admit for the sake of argument that it refers to final salvation; it does not change the force of the language of the commission as it applies to the essentiality of christian baptism—that the same words that show what faith is for will show

you precisely what baptism is for. "He that believeth and is baptized shall be saved." Take out baptism and you will read; "he that believeth shall be saved." That shows that faith or belief is in order to salyation. Take out faith and just leave baptism in the same language, and it is, "he that is baptized shall be saved," and when it is inserted—"he that believeth and is baptized shall be saved," it shows what faith is for, and what baptism is for, and the force of this he can never destroy. [*Time expired.*]

Mr. Dillon's Third Address.

Gentlemen Moderators, Ladies and Gentlemen.—I could most heartily wish, though I have nothing to do in the way of suggesting methods on the other side, that my opponent would follow some line of thought. He repeats matters over and over. He is like the preacher who was preaching, and a little boy heard him repeating and spoke out and said, "You said that before." He is much like that. He repeats over and over. Now, the better way, though he must choose, of course, is to take some line of thought and run through it. Still, let him take his own method.

This forenoon he said as to my statement that "love is the fulfilling of the law," that that was the fulfilling of the old law. Is not that strange? Love is the peculiar characteristic of the new dispensation. The man that has love in his heart—the genuine essence of christian love—is a christian; you cannot go back on it. It is the fulfilling of all the law, whether old or new.

He complains that we hide now behind the Greek. "Why not take King James's translation?" Yes, you route him from the Greek, and then he wishes to go back to King James, where the case is different. The fact is this: There are forty-three terms in the original which are rendered into English by the preposition "for." It has been reported over this country that he understands five or six languages. If he does, why doesn't he grapple with these matters, not fall into a squealing complaint that we are going back to the originals. He ought to follow us there and examine these matters.

Then he quotes from Luke vi, 16, and I looked and the passage he quoted was not there. That is the trouble with some of his books; he does not have the right reference. The passage, however, I happened fortunately to take down in the essential points; but he made a mistake in the reference. "To give knowledge of salvation by the remission of sins." Now, who was it that John referred to as that object that would afford salvation? It was Christ. He used the word much as Simeon did: "Let thy servant depart in peace, for now mine eyes have seen thy salvation." Who? Christ. John was the forerunner of him, pointing men to Jesus.

Now, 1 Peter, iii, 21, he presents again. I explained that matter, however, sufficiently, perhaps, before. He said in explaining that that it did not mean saved from drowning, but saved by water. Then a little after he said, "As Noah was saved from death by the Ark." What kind of death? Death by drowning, of course. Is not that it? Is not that a fair construction?

MR. BASHOR.—I rise to a correction. I said he was saved by water from death.

MR. DILLON.—What kind of death—spiritual death?

MR. BASHOR.—It does not make any difference what kind of death.

MR. DILLON.—Yes, it does, a good deal of difference. There is a good deal of difference between spiritual death and drowning or losing one's bodily life.

MR. BASHOR.—He was saved by water from death. You can make it what death you please.

MR. DILLON.—Just see there! What quibbling! There is a difference, and that is the point that we are after; and that is, whether it means saved his physical life or his soul's life. He says it does not make any difference. I say it does, and I say that it means it saved him from physical death. He was saved before by his faith. Hence I take the buckram and the starch out of his argument.

He says baptism relates to the conscience. Yes, it is the profession of a good conscience. That is the idea of the term there used.

He says that I speak of only faith. I have no recollection of so using it. I do not wish to peremptorily contradict him upon that, but I have no recollection of so using it.

He says, "Mr. Dillon says saved *from* water; Peter says saved *by* water." Well, I say that he was saved by the Ark from a death by that flood, and it is immaterial what preposition you use there if you mean right.

Then as to the passage "John baptized [eis] *at* Jordan." He tried to make the point that the passage that I presented did not contain *eis*, *at*, Jordan, and he got the wrong passage. It is Mark 1, 9: "At [*eis*] Jordan." However, he did not say that he certainly had the right passage.

He says we put the Mourner's Bench in the place of baptism. How fearfully he misrepresents our use of the Mourner's Bench: Everybody of good common sense—and that is the best of all sense—knows that we do not tell people that there is any virtue in a Mourner's Bench at all. We do not so represent it. Indeed, I seldom tell persons to go to the Mourner's Bench. I simply invite them to come to Jesus for salvation. We often, however, have them come out to the altar for convenience so we can instruct them and advise them; but we tell them to look to Jesus wherever they are. We tell them, "When you go home, pray. Trust in God, and you may find him anywhere and in any position. Only trust in God." That is what we tell people in reference to this matter. This bugaboo that they get up, this scare-crow about a Mourner's Bench, why, it is terrible indeed. He says a Mourner's Bench was not there by the Apostles. Well, there are a great many things that were not put there by the Apostles. You have church houses. You have no evidence that the Apostles built any church houses. We have pulpits in some churches. We have seats in some churches. You have no authority in Scripture for seats in churches. You have no divine authority in Scripture for a great many things of this kind. You have authority for coming to Jesus. And as to the modes and means, I take if they are not material.

He says our plan is ninety-five years old; his plan apostolic. Is it? Well, in those apostolic times they did shout; there is no question about it. Don't you

know that on the day of Pentecost they shouted so the people thought they were drunk? That looks so much like these revival meetings, it seems to me, where persons get happy and rejoice in God. Do you have apostolic times like that? If you did, I should like to engage with you in something of that sort. I should clap and rejoice.

Then he speaks of some Scripture character, Simon Mogus. Did you ever hear of him? Does he live up about Magadore?

MR. BASHOR.—I did not say Mogus; I said Mogus.

MR. DILLON.—Short o. Well, that is just as bad.

He says there are persons in this congregation who have tried this plan of ours. I regret that any such personal matters are alluded to. They are always unpleasant in any community. I am informed, however, as to the situation of the case here, and there is nothing in this case that will reflect any honor upon you at all. I am certain of that. A person that can be baptized four times in a short time and profess religion, too,—there is nothing very important about a case like that, I assure you. And there is nothing of the splendor and laurels and glory clustering about that case that some of you dream about. It is a wonderful thing to puff up persons when they come over from another church to yours—puff and blow about them, and announce it in the papers; it is a wonderful thing. It is an immense thing, isn't it? It is grand.

He says that religion consists in what James says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Can't a body do that without being baptized? Does he have to go into the water to find these widows and fatherless? Does he have to wade through the water? I guess not.

He says that he will compare the behavior of his brethren with ours. Why, I think that you have all behaved well. Even he and I have behaved pretty well. I like the conduct of you all. Our German Baptist friends behave well, and we behave well, and we are all on a level in that matter.

He accuses me of not having the means of salvation in my hands; thinks I ought to have it if I am a minister of Christ. I simply point men to Christ for salvation, and that is the right place to go. The man that says he has the means in his own hand to confer on whomsoever he will misrepresents his commission. No human being ever received any such delegated power as that.

He says of Paul that I would have sent him to Christ or had him pray there. Where would he have sent him? To Jordan, wouldn't he? He would not have sent him to the city of Damascus: he would have sent him to Jordan. He would have said, "Paul, come with me and I will put you under water three times, and then never doubt that you are saved."

Then he quotes a passage: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." He explained, and he explained before, that this does not mean that baptism washes away sin. Well, he is very candid about that, and correct. What does it mean? It means

that this stands as the representative of that. The Scriptures often speak in that way. "The seven candle-sticks which thou sawest are the seven churches." Were those candle-sticks churches? No, sir; they represented churches. Is not that clear? "They all drank of that same Spiritual Rock which followed them, and that Rock was Christ." That is, it represented Christ. So the idea of representation is the thought.

Matthew xxviii, 19, he presents in evidence: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And thus, he says, we are saved by being introduced into the Father, the Son, and the Holy Ghost. When we were on that part of the discussion to which he now reverts, I showed up what that referred to. "In the name of the Father, and of the Son, and of the Holy Ghost." That is, by the authority of those names you are to baptize them. Jesus had just said that all power, or literally, authority, was delivered to him in heaven and in earth. And then notice how Christ tells us to manage in these cases. He says: "Go ye and teach all Nations." My brother knows, and every man who is acquainted with the original term there knows that that word "teach" ought not to have been rendered "teach."

Mathetnsate means, not *teach*, but *make Disciples*. "Go ye, therefore, and make Disciples of all Nations." That was the precept. Now, what is embraced in that? Jesus says, "By this shall all men know that ye are my Disciples, if ye have love one to another." First they were to make Disciples of them. A man becomes a christian when he becomes a Disciple of Christ; don't he? Make them Disciples first; have them get religion; have them become christians. That is the way to do it. And then after they get religion, after they are pardoned and saved, baptize them by the authority of those names. Don't you see? It is just as clear as a sun-beam if you will look at it carefully. "Teaching" comes after that. Don't you notice? "Teaching them to observe all things, whatsoever I have commanded you." There is the discipling of the Nations first, then the baptizing of them, and then the teaching of them. First they were to make Disciples; and I insist upon it that when a man is made a genuine Disciple of Christ he is a saved man. So he has to get religion first, don't you see? It always comes out that way in regard to the truth of matters. It is easy to blur things over, and smoke them over, and kick up a dust, and make a person think there is no salvation except in the water; but when you come to investigate matters carefully, you find it is otherwise.

Then he refers to Galatians iii, 27, and I wish to investigate that Scripture a little and see its teachings. Paul is treating of the question of justification by faith, and here he says, in the passage quoted: "for as many of you as have been baptized into Christ, have put on Christ." That is what they had professed—an acceptance of Christ. But now notice. He before noticed how we are pardoned. Do you know that? Have you considered that matter? That in the previous part of this chapter he considers how we are justified or pardoned. I am glad you introduced this chapter my brother; it is the very thing; right to the point. He tells you how we are to be justified. To be justified means to be pardoned; they are synonymous.

Now, let us see. Turn to the sixth verse of the third chapter of Galatians: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye. therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing the God would justify the heathen [or *hnnos*, the nations] through faith"—through what? "Through faith." Why didn't he say through the water—through baptism? "The Scriptures foreseeing that God would justify the heathen through faith,, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Don't you see how the plan comes in? "They which be of faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse: for it is written cursed in every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for The just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith*." Don't you see? He first discusses how we obtain justification, which is pardon: then shows how we profess it in baptism. Don't you see? It is just as clear as sunshine if a man will look at it.

Well, that is all. The road is clear now. Now I want to take up a question as to Peter's preaching. Is it not correct, ladies and gentlemen, is it not proper, that a man should be heard in all he says? Suppose a man is preaching and some one comes in and gets a little section of his preaching, then goes off and reports that he has preached certain things. I say it is unfair. I have no doubt but what you brethren are misrepresented sometimes. I say that in all candor. I have no doubt but what we are misrepresented sometimes, because men do not take all we teach together. You all know that. We all agree on that. Now, I want to see what Peter taught in general in relation to the pardon of sins, to determine what Peter held on this question. Is not that fair? I appeal to you all, isn't that honorable? Now, let us see. On the day of Pentecost he said, as has been quoted, "repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and your children," etc. And then soon after that he preached another sermon, recorded in the third chapter of Acts and the 19th verse: "repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." He did not say a word about baptism that time—not a word. Let us go on a little further, to Acts x, 34, when Peter was called to the house of Cornelius: "then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Now, don't he mean by that that Cornelius was approved of God, in some sense? I do not say definitely in what sense; but that seems to be the general idea—in some sense or other. Now read on a little further. The forty-second verse;

"and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Didn't he tell Cornelius and his household that—that whosoever believeth in him should receive remission of sins? Peter so understood it: that belief—trust—obtained the remission of sins. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." They were blessed by the Holy Spirit falling on them. And now I ask you were they not pardoned? Here were men that Peter told that whoever believed on the Lord should obtain remission of sins. They did believe on the Lord, and they were filled with the Holy Ghost. Dare any of you say they were not pardoned? I invite the attention of my brother to this matter. Dare he say that Cornelius and his household were unpardoned when they were filled with God's Holy Spirit? It says they were filled with the spirit. And yet in the gall of bitterness, were they, and bond of iniquity? Who believes that? None of you believe it—that the Holy Spirit can fill a man and yet he be unpardoned and unsaved. Peter then commanded them to be baptized. Of course he did. But they were pardoned first; and if a man can be pardoned before he is baptized, then it is not baptism that secures his pardon. Is not that so? Just as Paul argues in relation to circumcision.

Now, I wish to trace that matter a little further. Acts xiii, 38-39. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." All that believe are justified. Justified means pardoned.

Again, in the forty-eighth verse. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." Here is a transposition of the thought. The thought is not the predestinarian idea. It is this, when read carefully in the original: "As many as believed were ordained to eternal life."

Then Acts xv, 6-10, when Peter made an explanation of this matter. "And the Apostles and Elders came together, for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us." Now, notice. He is comparing their receiving the Holy Ghost with the case of those at the house of Cornelius receiving it. He says they were similar. "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts *by faith*," not by baptism. Don't you see? When you hear Peter through on this matter, you find it is different.

Then again, turn to Romans v, 1. Paul considers at length in the book of Romans the question of justification, shows how it is that we are justified, and then he comes to this conclusion: "Therefore, being justified *by faith*, we have peace with God through our Lord Jesus Christ." "Justified by faith." That means pardoned—pardoned by faith. Don't you see?

Then take the case that he gives, of Abraham. In the fourth chapter of Romans Paul says: "What shall we say then that Abraham, our Father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." You say, "How do you know that that refers to us?" Notice. Further along in the chapter Paul makes the application. The 21st verse. "And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." It is written for our sakes. We become righteous in the same way, by faith. It is not written for his sake alone, but for our sakes. That applies the same plan to us. The truth is, God has had but one plan of saving men. True, there have been different dispensations. The patriarchal and the mosaic were full of types and shadows; but those did not save men. It was the faith of men that saved them.

Why, take the case of the first man that ever came to God acceptably that we have any account of—the case of Abel. Paul tells us his case. "By faith Abel offered unto God a more excellent than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." He says of Noah, "by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Those men of the patriarchal dispensation became righteous by faith, and so Abraham did. 'Ah,' says the Jew, "but see here, I must have a little credit for my ceremonies, Abraham was circumcised, wasn't he?" Paul says: "we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." [*Time Expired.*]

Mr. Bashor's Fourth Address.

Gentlemen Moderators, Ladies and Gentlemen.—In reference to the quotation made by Mr. Dillon this morning, that love was the fulfilling of the law and the Prophets, I made the simple statement that that quotation had direct reference to the law of Moses, and I said that even did it refer to the Gospel, Jesus teaches that if we love him we will keep his commandments, and as an evidence of our love to God we keep his sayings; and whenever you find a man that professes to love God and refuses to keep his sayings, John says you find a man who does not know him. That we should love God I believe with all my heart, just as strongly as the gentleman does; and that we are saved by faith I believe, just as fully as he does. About four-fifths of his last speech suits me precisely. I have no fault to find with the greater portion of his last address as it was spoken, simply because I believe that Abraham was saved by faith, and I believe that all the men that ever will be saved will be saved by faith.

Now, the difference between the gentleman and myself here is that he seeks to leave the impression upon this audience that they are saved by faith only, while I do not believe that they are saved by faith only. I believe every word the Gospel says about being saved by faith, but the Gospel does not say that Abraham was saved by faith only. Nor does it say that any man on earth was saved or will be saved by faith only. Here is where we join issue. I believe just as much as he does that we are saved by the grace of God, by believing in Jesus, and I do not believe that we are saved without either the grace of God or believing in Jesus. I do not believe that any man can be saved without these; yet I do not believe, neither does the Gospel teach that a man can be saved by these alone. I do not teach that a man can be saved by baptism only. I have no trouble in this matter. I give baptism the same importance that the Gospel gives it—that it is for the remission of sin. I give faith the same importance that the Gospel gives it—that we are saved by faith. But I do not try to teach, because the Gospel will not allow me to teach, that we are saved by faith only. You can see the difference between us in a moment. I accused him of saying awhile ago that it was by faith only. He denied it. Now, Elder Dillon, that I may not misunderstand you, do you believe that we are saved by faith only?

MR. DILLON.—I will explain if you wish me to do so. Do you wish me to explain?

MR. BASHOR.—I just asked the question. Certainly.

MR. DILLON.—I say this that faith is the procuring cause of our salvation but it must be a faith that implies entire obedience.

MR. BASHOR.—Then you and I do not differ.

MR. DILLON.—That is all the better.

MR. BASHOR.—We do not differ a particle. What is the use of continuing this discussion when we agree? I believe it is faith which saves, but it is that faith which brings entire obedience; and if faith does not bring entire obedience, it is not the faith that saves; and if it is the faith that brings entire obedience, that brings baptism too. We could shake hands over that first rate, but he would want to except baptism and say that does not come in, I suppose. So that settles that matter. So you see by asking just a very simple question we can sometimes settle a very large matter.

Then, if he believes as I do, that it takes that faith that produces obedience to save a man, will only a part of that faith save him? Will half of that faith save him? If it only half produces obedience, it is only half faith. Will that part save him? I hold that it is the faith which produces entire obedience that saves a man, and that in this entire obedience is the command of Jesus to be baptized, is the command of the Apostle to be baptized for the remission of sins, is the command of Ananias to Paul to be baptized, and wash away his sins, calling on the name of the Lord, is the true doctrine that Peter preached when he said, "We are saved by baptism."

Now, I want to show you in relation to this matter concerning Abraham. You know, he spent a good deal of time talking about the faith of Abraham—that it was the faith of Abraham that saved him. I believe that. But we read in the second chapter of James, beginning with the twentieth verse, precisely how his faith saved him. "But wilt thou know, O vain, man that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? *Seest thou how faith wrought with his works*, and by works was faith made perfect?" Why, he agrees with me exactly, and with the gentleman's admission that it is that faith that produces obedience or that is made alive fully by works, and was justified by that. "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." Why, there is no difference between us at all, if he will admit that part of the Scripture, and that is all I want him to do, and he must do that or turn Universalist and dispute that part that does not suit him.

Now, I turn to what Paul says about this matter, in the eleventh chapter of Hebrews, seventeenth verse: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son." Paul tells what faith did in Abraham, tells what faith did in the lives of these men. The work that faith performed in Abraham was to cause him, in obedience to God's command, to offer up Isaac upon the Altar. And just so we say in regard to baptism. The doctrine of baptism; as it relates to the practice of Christians and the teaching of the Gospel, is about this: Here is a congregation to whom I may

preach the Gospel. I may tell them how that Jesus lived, how that Jesus died, how that he arose the third day according to the Scripture. These are facts that they must believe. You cannot obey facts, but you must believe them. And there are certain promises that are given of salvation through Jesus. You cannot obey a promise. Then here are the precepts by which a man comes into relation with Jesus and becomes a child of God. These you can obey; and when the people see that Jesus is the son of God and believe that salvation is through him, they inquire of me what they shall do. I tell them to repent—to reform their lives. Here is water. I tell them to be baptized in the name of Jesus Christ for the remission of sins. They turn around and refuse to be baptized—men who can be baptized. Will those men be saved? Now, that is the question. That brings us down to the legitimate administration of the Gospel. How about the man that can be baptized and refuses? That is the man to whom Jesus commanded baptism—the man can be baptized. Suppose that man positively refuses. Will that man be saved? That is the point at issue. It is not about a man being saved that cannot be baptized. How about the heathen? He thinks it a remarkable thing that a person may be sick and repent and believe, and then asks me if that person will be eternally lost if he cannot be baptized. I say that God will take care of a man that the Gospel cannot reach in its force. I simply ask him, how about the heathen who may be out on the desert where the Gospel cannot reach him, but who, if somebody could preach him the Gospel and he could believe it and repent and be baptized, would be saved? But suppose that the Gospel cannot reach him, and yet he would believe it if he could hear it,—will that man be eternally lost? Now, I want him to be just as charitable to the great mass of men that have not the Gospel, that have not the opportunity of believing the Gospel, as he is to the man who can believe the Gospel and yet cannot obey the precepts that he feels in his heart he ought to obey. These are the questions that I want him to answer. I know that this doctrine of baptism for the remission of sins has been preached, and we have been misrepresented in the matter, no doubt, hundreds of times. It is said if the Dunkards can only get a man in the water, that is all they want. He threw out something of this awhile ago. Every time he would come across the word faith he would say, “Saved by faith, not by baptism”—by introducing that idea—may be unintentionally; I do not want to impugn his motives—throwing out the idea that I put baptism where he puts faith. I say that a man is saved by faith, and when he believes and his heart is purified by faith, then that man’s life is changed, and when his life is changed by repentance, and he can be baptized, then baptism is the act that transfers him into the Father, the Son, and the Holy Ghost.

He said something yesterday that I thought of paying no attention to. He made use of it in about the same connection that he made use of that remarkable grammar yesterday. It was about as logical as his grammar. He said the conjunction “and” joined the Father and Son, and made them one. Suppose he had said a man and a mule—that the conjunction “and” would join a man and a mule. I thought his theology was about as sound as his grammar. He does not do that in his practice. If he would, all right. But it cannot have the same weight in this discussion as it would have if he practiced it in that way. When

his people come to baptize, they do not say, "I baptize you in the name of Jesus" or "in the name of the Father, Son and Holy Ghost," but they use that formula: "I baptize you *into* the name of the Father, and of the Son, and of the Holy Ghost," not by authority. That is the formula they use to get people into the Trinity—into the Godhead, and hence his practice contradicts his discussing—his debating.

I intended to introduce an argument in this speech upon the conversion of Cornelius. The gentleman introduced a negative argument and I will only reply to that. I hold that Cornelius and his household were baptized for the remission of sins. If I can have his attention, I will give him the Scripture upon that. Cornelius was a good man, probably as good a man as lived in all that country. He worshiped God to the best of his knowledge as a Jew. About noon, while he was upon the housetop praying, an angel appeared to him and said, "Cornelius your prayers and your alms have come up as a memorial before God. Now therefore send to Joppa for one Simon, whose surname is Peter, who dwelleth with one Simon a tanner whose house is by the sea side, and when he comes he will tell you what you ought to do, or words whereby you can be saved."

Cornelius comes down and sends off to this preacher who is to tell him what he is to do. Peter was upon the housetop praying, and a sheet was let down from heaven three times, "wherein were all manner of fourfooted beasts, of the earth and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise Peter; kill, and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed that call not thou common." And then when a messenger came and told Peter about Cornelius, Peter understood somewhat of the vision; that it was to show him that while he and the Jewish nation considered the Gentiles unclean, nevertheless in the sight of God they were not unclean. It had been an old doctrine taught among the Jews that the Gentiles could not have full salvation in Jesus. That has been taught everywhere and hence they spurned the Gentiles—would not have them in the church. Peter refers to it in the fifteenth chapter of Acts, when he explains to his brethren that he saw that vision, and that he was convinced that what God had cleansed he should not call common. Then he takes six brethren and goes up to the house of Cornelius; and when he reaches the house of Cornelius, Cornelius has gathered in his friends and neighbors, and Peter says, "I perceive of a truth that God is no respecter of persons." Peter would not have said that three days before that. Before he saw that vision, he would not have uttered such an expression. He did not believe it before, but now he says, "I perceive of a truth that God is no respecter of persons: but in every nation"—Peter would not have said that before; he would have said "in the Jewish nation"—"he that feareth God, and worketh righteousness, is accepted with him." Peter was a wonderful fellow for works. He was not like Elder Dillon. "He that feareth God and worketh righteousness is accepted with him." Then Peter opens his mouth and preaches the doctrine

of Jesus, and while he is preaching the doctrine to him the Holy Spirit falls upon them. Elder Dillon said awhile ago that they were filled with the Holy Ghost, but I deny that. The record does not say they were filled with the Holy Ghost. It says the Holy Ghost fell on them, as it fell on the Apostles in the beginning; but in the beginning it explains that the Apostles were filled with the Holy Ghost. It only fell upon the house of Cornelius. I think I am correct in this matter. And when Peter saw that the Holy Ghost was poured out on the Gentiles he said, "who can forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" There were his Jewish brethren. They would have disputed the right to baptize Gentiles before, but when God poured out the Holy Spirit on them it was an evidence in the minds of the Jews that God was willing to accept the Gentiles and purify their hearts by faith as well as the Jews; that faith was no longer confined to purifying the heart of the Jew, but it could not be extended—that faith that brings obedience could be extended to the Gentiles. Then he commanded them to be baptized. Just stick a pin there. Elder, you can stick that pin there you stuck for me awhile ago.

Now we go back. A few days after this Peter is brought up before the brethren at Jerusalem. Why did he take the Gentiles into the church? He explains it. He tells them how God poured out the spirit, and how by that God proved that salvation was to be extended to the Gentiles.

Now turn over to the seventh chapter of Romans and the ninth verse. Paul in speaking of the matter of the law, speaking of himself, his life and relation, says, "for I was alive without the law once: but when the commandment came, sin revived, and I died." The Elder says there is but one plan of salvation. I believe that. That is to reach the man who can believe and obey it. Paul was justified till the law came. Cornelius stood justified before God until the commandment came; but when Peter commanded him to be baptized, the command stood between him and God Almighty. He died, and sin revived, and all the powers of earth and hell could not take that sin of omission away from Cornelius until he stepped over the command and was baptized. Let him handle that. There it is, fair and square. Suppose that Cornelius had turned around and refused to be baptized. Suppose he had said, "Peter, I don't believe in baptism. I can go to heaven without it. I believe in faith only." Would Peter have gone back to Jerusalem and reported that Cornelius was justified in the church of God? Would he have been saved if he had positively refused to be baptized on that occasion when Peter commanded it? When Peter gave the command that he should be baptized, just as long as he neglected to obey that command the command stood between him and God, and he was a sinner by omission, as Paul says in the second chapter of Hebrews: "how shall we escape if we *neglect* so great a salvation?" Then I say just as long as Cornelius *neglected* to obey the command to be baptized which Peter gave, just that long he was a sinner by omission, or a sinner by neglect, in the sight of God. But he must step over that command, put the command behind him, and stand out before God, and therefore be baptized for the remission of sins.

Again, Peters says, "God put no difference between them and us, purifying their hearts by faith." I want to say in connection with this matter, for fear I forget it, that if Elder Dillon holds that as an example of Gospel immersion, and will not baptize any one until a circumstance occurs such as occurred in the case of Cornelius, he will baptize very few in life. It was an extraordinary case, under extraordinary circumstances, to remove the prejudices from the Jew and grant the Gentile admission into the kingdom of God. It took the outpouring of the spirit to remove that prejudice that existed in the mind of the Jew against the reception of the Gentile into the church. Now, there is the argument. Let him handle it and give it a fair, candid investigation. I do not want to be wrong in this matter. There is too much involved in it, and I feel a disposition to be honest and earnest in this matter. I want the truth brought out as it is, not only in relation to this one circumstance, but in relation to the whole teaching of the Gospel.

I turn again for an argument to the third chapter of John and the fifth verse to the language of our adorable redeemer when in conversation with Cornelius [Nicodemus.] He said, "Except a man be born again, he cannot see the Kingdom of God." When Cornelius did not understand the matter fully, Jesus explained to him more fully concerning this new birth. He said: "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." I take the Episcopal prayer book, and that applies "born of water" to baptism. I take the Presbyterian confession of faith and that applies "born of water" in this passage to baptism. I take the Methodist Discipline, and that applies "born of water" to baptism. In the standard authorities of the Methodist, the Episcopal and the Presbyterian churches, "born of water" in John iii, 5, is applied to baptism; and I believe it is also in the Lutheran church, but I will not be positive. I am positive in relation to these three. It is applied to water baptism. You will find it quoted in some of these and applied directly to baptism. Jesus says that without a birth of water and of the Spirit no man can get into the Kingdom of God. The difference, then, between the way the doctrine is presented here and the way my brother represents it is: Jesus says, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." To enter the Kingdom of God is to enter into a state of justification. A state of pardon. My brother says "born of the Spirit" is enough for him; he will get into heaven without baptism; he will get into the Father, the Son, and the Holy Spirit without baptism. Jesus says you cannot get into the Father, Son and Holy Spirit without being baptized into them. Now, there is Dillon, and there is Jesus. Which is the best authority? Hence my argument upon that is complete.

I call attention to one more matter in this connection, for fear I forget it, and that is my scholarship. He has talked about that a number of times. Yesterday or day before yesterday he asked me some questions in language, to find out whether I was a scholar or not. When I saw what he was doing, I purposely avoided satisfying his mind. When he brought up his Greek Grammar, he was caught up on that. Now, to-day he tells you that it is told around that I am master of five or six languages. He wants me to come out on scholarship. I

have not boasted of my scholarship, but I will tell you what I have done and what I will do in this discussion. I will meet him in all the arguments that he may present, and I will meet him fairly, either in language, in the Gospel or anywhere else. I came here to investigate the Word of God, and not to display my scholarship. What I said this morning about his Greek was not by way of objecting to his going to the Greek, but yesterday he found fault with me for not confining myself to the teachings of the Gospel as they are, and this morning, when I came to the Gospel, and even to our common translation, he found fault with me because I did not follow him into the Greek and Hebrew. [*Time expired.*]

Mr. Dillon's Fourth Address.

Gentlemen Moderators, Respected Hearers.—I wish my brother would in a more explicit way answer the question I proposed to him this morning as to whether persons who are sick and cannot be immersed can be saved or cannot. He made a slight reply: said they were in the hands of God, or something of that sort, but I would like a definite answer. During this discussion I would like to be frank and open.

He says that he purposely avoided answering my questions and giving me satisfaction on his knowledge of the originals. I do not wish to dodge about—dodge and dart here and there. I would like to be fair, frank and open-hearted, and have the truth developed to this audience. That is what you want, isn't it? That is what you expect of us. I invite his attention to a more explicit answer to that question.

He spoke as to being saved by faith *only*. I explained by saying a faith that would be accompanied or followed by obedience. Let me tell you what I mean by that. I do not mean by that that there are any other works that come in in connection with faith by which we are justified. I do not mean that. I mean that when a man exercises a proper faith, which saves him, that man, of course, must go forward in the line of every christian duty. And let me show you that there are matters of obedience coming after that he must admit do not secure the pardon of our sins. For instance, we are to be faithful until death. Is that to be done before we get the pardon of our sins? Who that has good judgment will say that? Are we to be faithful until death before we get our sins pardoned? That is obedience coming afterwards. Don't you see it. Of course you do. So that obedience shall follow that faith that saves us. That is perfectly clear.

Now on the question of James ii, 20. I want to show you that. You want the truth, all of you. Brother Bashor wants the truth. I believe he is an honest man. I believe that these ladies and gentlemen of the German Baptist church want to know the truth. Now let us ferret out the truth on that question. There is a seeming contradiction between his interpretation and mine on the question of Paul's speaking of Abraham being justified by faith and James's statement, and also the additional statement of Paul in Hebrews. I want to show you how that matter is. I invite your attention to it. Look closely.

First let us turn to James, second chapter and twentieth verse, which he quoted. "But wilt thou know, O vain man, that faith without works is dead?" What does James mean by this? He means that if a man has not a faith that will produce works, it indicates he has no faith at all. Is not that his meaning? He does not mean that a man can have genuine faith without works, but he means that if a man professes to have faith and does not have works, it proves he does not have faith. That is the thought.

Now, he gives the example of Abraham. "Was not Abraham our father justified by works, *when he had offered Isaac his son upon the altar?*" Now, mark that. That is the period of time—the time when Abraham ascended that mountain and offered his son Isaac upon the altar. That is the period of time to which James refers, when Abraham was justified by works in the sense in which he is speaking of it.

Now turn over to Hebrews and see what Paul speaks of in that case. Hebrews xi, 17. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" now, notice. When he offered his son Isaac is the time referred to. Now, when was that? Let us turn back to Genesis and see. You all want the truth in this matter, and so do I, and nothing but the truth. When was it that Abraham was circumcised? Let us inquire as to that now. Was he circumcised before the birth of Isaac or after? I want to fix that date next. He was circumcised a considerable time before the birth of Isaac. Gen. xvii, 24. "And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin." Then over here not till you get to the twenty-first chapter, and years afterwards, was Isaac born. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken, for Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare unto him, Isaac." Now, it was an event which occurred after his circumcision. Then Isaac lived until he became, it is supposed by many, twenty-five years old. Some have put it at fourteen years old, I believe; and when the matter was up in our Sabbath-school lessons, many supposed it was twenty-five. But that is immaterial. Now, notice. Abraham was circumcised before Isaac was born. Now, turn over to Paul's statement in the fourth chapter of Romans and see at what time Paul states that Abraham was justified or pardoned. "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision?" That is his question. Was it before he was circumcised or was it afterwards? He says, "not in circumcision but in uncircumcision." He was justified, he says, before he was circumcised. That is the time he is alluding to. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to

them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." Now notice. Paul here speaks of Abraham as becoming righteous and being justified before he was circumcised, and that was before the birth of Isaac. Where James speaks and where Paul speaks in Hebrews of the matter of his being justified by works, it was at the time that he offered his son Isaac. So you see it was not the same time at all, but a different time, long years afterwards. Paul speaks of the original time, the time when Abraham was pardoned of his sins, and that was before he was circumcised, and it was years before the time alluded to by James.

Now, brother, I hope that you will have the good humor to admit this. Don't you see you have not explained the matter rightly? There is not a man here nor a woman—I would even submit this matter to any German Baptist—but what sees that he has misrepresented the matter, and has not given us a fair exegesis of it, while I have. Paul speaks of the time when Abraham was justified, before he was circumcised, and this refers to a time long afterwards, when he offered his son Isaac. Don't you see it? You all see it. Everydody that is here that looks at the matter with care sees the difference between the two. He is trying to confuse the two cases. It is as clear as sunlight that when Abraham was justified, he was justified by faith. It is true that in his life afterwards he showed a life of obedience. That was right. So that matter is clear now, and the deadwood is on him again. Let him pick his flint and try again along that line, if he has anything to say.

Then he criticises me in reference to Greek, and he misrepresented me. I could have stopped him at the time, but I did not want to do so. You did, Brother Bashor, and I can show that you did. He says that I showed up from a Greek grammar that the conjunction joined father and son together, and he says that I might as well have man and mule joined together. Didn't he say that? Now, I read it from a Greek grammar that said conjunction joined similar objects. Are a man and a mule similar objects? I read the rule of grammar that showed that like objects are joined together. A man and a mule are not like objects. He misrepresented me in that.

Then what a lengthy talk he had about Cornelius! I wondered if anybody understood what he was driving at! A brother asked me, and I told him I thought may be he was trying to drive the malaria out of this room! It was pointless, and without any special end in view, so far as I could see. Now, Peter does say this as to the Holy Ghost: "Giving them the Holy Ghost," referring to those Gentiles. He said it was only poured out upon them, but Peter says in reciting it, "Giving them the Holy Ghost." Well, if it was poured out upon them, it signifies the same, of course. It was given to them, Peter says. And now where did they belong? Did they belong to the world? Were they sinners unpardoned? Or did they belong to the saved of Christ that are pardoned? Which did they belong to? I can show you by a rule that Christ gives. He says he will send them the Comforter, which is the Holy Ghost, whom the world

cannot receive. That clinches the matter, don't it?—"Whom the world cannot receive." It was given to them, and if the world cannot receive it, they were not of the world, were they? Then they were all God's saved people, don't you see? They were saved before they were baptized.

He quotes, "How shall we escape it we neglect so great salvation?" What has that to do with this question, I wonder? "Put no difference between them and us, purifying their hearts by faith." He admits that, of course. The Scriptures show that. But now, to get out of it, after floundering and flouncing he says this was an extraordinary case; that this was out of the usual mode. I say it was very ordinary. It was just like the Lord. Just like the case of a man that was telling a pious colored man who loved the Lord about some wonderful matters the Lord was doing. He said, "O, no, that is not wonderful; it is just like the Lord to do that." Why, I say it is just like the Lord to pour out His spirit upon men who are seeking Him earnestly, even before they are baptized. He does it yet. It is ordinary, and it is a scripture case too. It is not a case hunted up somewhere else; it is a scripture case. He says it is extraordinary. Then he refers to the language of Cornelius, he said; Nicodemus, I suppose he means. He talked so much about Cornelius, though, I suppose he was full of that idea. He spoke of what Christ said to Nicodemus about being born of water. Well, suppose we take that as a figure. I have never felt satisfied that that refers to baptism at all. I know that many so refer it. I have not, since making up my mind on this question maturely, thought at all that it referred to any such thing; and a great many good men think it does not. Suppose it does, it does not prove anything that applied as a figure would favor him. "Born of water." Why, I suppose they are alive before they are born. I would not give much for children that are not—that are still-born, would you? Of course not. If applied as a figure, it would not prove anything for him. But I take it this way; that Jesus refers here to a natural generation. He first said—he would not have said anything else, likely, if Nicodemus had not marveled about the matter—"except a man be born again, or born from above, he cannot enter the Kingdom of God." And what called out that explanation of Jesus! That was Jesus's first statement, as I just quoted, as found in the third verse. Nicodemus marveled, and asked, "How can a man be born again when he is old? I don't understand it," says Nicodemus. Jesus then explained: "Except a man be born of the water, and of the Spirit he cannot enter the Kingdom of God. He must be born the way you speak of and of the Spirit also." Then notice. He explains: "That which is born of the flesh is fleshy." That is, being born of the flesh into this world, that is fleshy; that is a physical life. "That which is born of the Spirit is Spirit." Being born of the flesh or of the water introduces you into this life, and being born of God's Spirit introduces you into the Kingdom of God. The original specially favors it there: Being born *ek, out or from*, the water.

Then he closes up with some matters as to his scholarship. It is all right. I am pleased to meet men that are scholarly. I wish he was frank, however, in these matters. He says he intentionally avoided giving me satisfaction in this matter. I knew as to his scholarship as soon as I heard him pronounce Greek. I saw he could not pronounce Greek. I understand that—he cannot pronounce

Greek. I know he has not studied it regularly. I have some information. But then I could tell just from that,—from his pronounciation of Greek. He does not pronounce it correctly, as I saw as soon as he began to use it. I don't think he can take Homer's Iliad and translate a page of it.

Well, now I wish to proceed with some other matters. I want to show you now that Jesus did forgive sin without baptism, and I shall turn to a passage of Scripture where it is so stated and show you. I take it that God has but one plan of saving men—one main plan of saving men; and if he has forgiven sin without persons being baptized, by their exercising faith in him, he can still do it. The second chapter of Mark, beginning with the fourth verse: "And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith he said unto the sick of the palsy, son, thy sins be forgiven thee." Ah, if my brother had been there, he would have said, "Jesus you hold on a little; take him over here to Jordan, and baptize him three times before you talk about his sins being forgiven; dip him under three times. Don't talk that way." "But there were certain of the scribes sitting there, and reasoning in their hearts: Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, they sins be forgiven thee: or to say, arise, and take up thy bed, and walk? But that ye may know that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy,) I say unto thee, arise and take up thy bed, and go thy way into thine house."

Now notice. Christ forgave the sins of that man, and he did not baptize him. It was a sick man, of course, and he can save men whether they are in a condition to go to Jordan or not, without their being baptized.

I turn to another case, Luke vii, 47-50: "Wherefore I say unto thee, her sins which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, who is this that forgiveth sins also? And he said unto the woman, thy faith hath saved thee; go in peace." Her faith procured her the forgiveness of sins; *and she was not baptized*. She obtained the forgiveness of sins without baptism. Jesus did not make baptism a prerequisite to the forgiveness of sins.

Again, Luke xxiii, 42, in relation to the thief on the cross. "And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." Was he baptized? Was he taken down from that cross where he was nailed and immersed thrice to be saved? No, no such thing; Jesus pardoned him, and assured him that before that day that was far gone was entirely spent he should live with him in that land that sparkles with glory, and that is undimmed and unclouded with bliss. Christ taught men how to come to God. "I am the way, the truth and the life," he said. "Search the Scriptures; for in them ye think ye have eter-

nal life: and they are they which testify of me. And ye will not come to me that ye might have life." He urged men to come to him that they might have life. Then, by the parable of the prodigal son, he shows us how we come to God: repent of our sins. The prodigal got sick of his condition as he was up in that land living upon the husks. So it is with the sinner. The way of the transgressor is hard. The christian has a good time of it in this world, and the sinner has a hard time of it. The prodigal resolves that he will arise and go to his father. He starts, and his father is looking from his home, watching for his coming. He runs out to meet him, and embraces him; and he is not taken to any river. They enter and begin to rejoice together. A ring is put upon his finger and shoes upon his feet, and clothing upon his person. The fatted calf is killed, and they rejoice together. My brother would have said, "don't be so fast, if you please. Wait a little. Take him down to the creek and dip him two or three times. Them come up and rejoice." Ah! no, no, Jesus did not represent any such thing, but in this figure represents the Father receiving him, because he resolved to go and had confidence of his reception. The Scriptures teach that we are saved by faith, as I have explained. In John v, 24, Jesus says: "verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The man ehat believes on him, he says, is passed from death unto life. Then you recollect Paul's argument over in Romans, where he says that the Jews were broken off through unbelief, and he says that they were to be grafted *in the faith*. Why not graft them in by baptism? Paul argues there at length that they were to be grafted in by faith. Don't you see? Men's sins after baptism are not forgiven through baptism. I say that God has one uniform way of forgiving sins. When a man forsakes his sins, looks to God trustfully and seeks pardon, that man obtains forgiveness of sin, in any case, in every case, under all dispensations. And a man that falls into faults or sins after he is baptized, while he is in the church, and repents of them, how does he get the forgiveness of those sins? You must admit that there is some other method of forgiving those sins that are committed after baptism. You must say that God has two plans of forgiving sins. I say he has but one, and that this ordinance of baptism is but the eternal sign.

I want now to utter a great truth that you will find to be correct all along the line of Christian history: In the degree that the primitive church lost the life and power of Godliness they attached interest and importance to forms and ceremonies. There is a great truth that I have uttered. In the degree that they lost the power of Godliness, the baptism of the Holy Spirit in their hearts, they attached importance to forms. You will find that in the history of the Church. Why, when the Church degenerated and backslid, they had to tell a man that he was forgiven some way or other. If he does not get the consciousness in his own heart of forgiveness, you have to tell him that some ceremony he has performed has given him forgiveness; you have to hitch it on somewhere. These friends say, "Hitch it onto baptism. When a man gets into the mystic waters of baptism, he gets into God, and Christ, and the Holy Spirit." I am glad to see a forward movement in their Church. It is penetrating and pervading all churches

more or less—this matter of spirituality. Out west of Dayton they are getting to holding revivals, and my good brother is engaged in them, and they are getting in the work of Moody; and when they get through, they will not attach so much importance to forms. As they come back to the vitality and the power of religion, they will cease to attach importance to forms. That is the fact. That is the history of things. That is how they go.

Then again, our debts are forgiven as we forgive our debtors. It is said in the Lord's Prayer, that you German Baptist brethren pray so much—and I am glad you do it. I love to pray that prayer. I commend you for that. I can join with you in it heartily, and I do it. [*Time expired.*]

Mr. Bashor's Fifth Address.

Gentlemen Moderators, Ladies and Gentlemen.—Before entering upon my line of argument this morning, I wish to call attention to the criticisms of Elder Dillon in his last two speeches of yesterday afternoon.

I introduced an argument based upon the third chapter and twenty-first verse of first Peter, where it is argued by the Apostles that as the Antediluvians were saved by water, it was a like figure whereunto baptism doth even now save us. My brother asked me the question as to what they were saved from, and I state this morning, in reply to that question, as I think it is due to him and the people that it should be answered, that they were saved from physical death; that the salvation under Noah was a physical salvation. The salvation under Jesus is a spiritual salvation. As Noah was saved from temporal death, so we are saved from spiritual death; and as they were saved by water from a temporal death, the Apostle argues that we are saved by baptism [of course, in connection with other things] from the death of the spirit, or spiritual death. To show that this is the proper construction, I turn to Wilson's translation, the same chapter, and I have it translated here word for word. It reads, when placed together properly according to the literal translation: "by which also he preached to the spirits in prison, who formerly disobeyed, when the patience of God was waiting in the days of Noah while an ark was being prepared, in which a few, that is, eight souls, were carried safely through the water; and immersion, a representation of this, now saves us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Hence, when we have the translation from the original correctly, it reads that that was a figure of baptism, through which we are saved to-day.

Now, that there may be no foreign construction placed upon this language, I will say, for the benefit of those who were not present yesterday, that we hold that baptism alone saves no man, that faith alone saves no man, that repentance alone saves no man, that grace alone saves no man, but it takes the whole plan

of salvation, faith, the grace of God, repentance from sin, baptism, and all the institutions of God's house to fit a man who can believe and obey the Gospel for that better country. The gentleman admitted that yesterday when he said that faith is not faith which does not produce works.

I asked him yesterday if he was willing to give the same reply to trembling inquirers that Peter gave to the three thousand on the day of Pentecost. The three thousand inquired of Peter and the Apostles, "men and brethren, what must we do?" Peter replied, "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. I asked him if Peter answered those people correctly. To this he never replied, but labored during the greater part of one speech to prove that "for the remission" did not mean "for the remission;" that "for" meant not "for." Peter either meant they were to be baptized for the remission or they were to be baptized not for the remission, one of the two. Elder Dillon argued not for the remission. I argue for the remission. I asked him if he was willing to give the same reply to penitents. His reply was that he would point them to Christ. Well suppose he does point them to Christ. I admit that he ought to point them to Christ, but he ought to point them to Christ as Peter did, through the terms of the Gospel. Peter pointed them to Christ through the Gospel, through the means that God had given—men who believed and were trembling. Peter pointed them to Christ through the terms of the Gospel. Now, is he willing to use the same language that Peter did or not? Peter said, "repent and be baptized for the remission of sins." He says, "repent, and be baptized, because your sins are remitted, or as an evidence of the remission of your sins." Hence that is the difference between his system and the Apostle Peter's.

Again, he said yesterday, in speaking of the ordinances of the house of God, that modes and methods are not material. Well now, I wonder if modes and methods are not material. I turn to John xiv, 21, and Jesus says: "he that hath my commandments, and keepeth them, he it is that loveth me." What are the commands of Jesus? If Jesus commands you to do a thing, and it is not particular as to modes and methods, why, you can do anything else; but to keep the command of Jesus is to keep it as Jesus commanded. If that does not embody mode and method, why, then I do not understand language. I refer to the Apostle's language—I think it is in Galatians; I have not time to hunt it up—where in speaking concerning the preaching of the Gospel, he says: "If we, or an angel from heaven, preach any other Gospel unto you save that which we have preached, let him be accursed." Now, if we go to the Gospel and find certain commands given by Jesus, and he preaches that these commands can be changed under his improved system of modes and methods having nothing to do with the Gospel, he preaches another Gospel. If, when persons enquire of him what to do, he refuses to give the answer of Peter and gives something else, he preaches another Gospel. I stand out on the apostolic platform and give the answer that Peter gave. I am particular enough about modes and methods to obey the commands of Jesus, and hence do not argue a looseness in this matter.

Again in speaking of the day of Pentecost, he stated that they shouted upon that day, and that by reason of their shouting the people supposed that they were drunk. Now, that is not in the Scripture. That is not Gospel. That is only Dillon. The Scripture states that the people supposed they were drunk because they spoke with other tongues. It was not the shouting that brought those people to that conclusion, but it was because they spoke in other tongues through the power of the Holy Spirit. I know that it says that they that gladly received the word were baptized, and that is the way it ought to be. But upon the subject of shouting, I just simply refer him to a statement that he made yesterday: That as we progress we leave forms; and in conversation with Prof. Stubbs, Vice-President of one of our colleges, a minister of the Methodist church, not long since, he stated to me that as the Methodist church advanced, became more enlightened and intelligent, it left the shouting and whooping behind, and he was glad of it. For further information on the subject, I refer him to Bishop Dixon's sermon here on Monday forenoon. That is, on the subject of not shouting as you advance. I have no objections, however, if a man wants to shout. I have seen some of our members shout. I have no objections to that. Whenever a cup gets so full as to run over, I say let it run.

MR. DILLON.—Amen.

MR. BASHOR. —I call attention to one thing that came up in this discussion that I am sorry has been presented. You remember that upon Tuesday, or Wednesday, he boasted that a lady and gentleman near Dayton, Ohio, who had been baptized by trine immersion, came over to his church and he re-baptized them. He introduced that in the spirit of boasting. I paid but little attention to it. Then on yesterday when he brought up the matter again, I simply stated that we did not have to go to Dayton to find persons who had changed from his method to the method of the Gospel as we believe it; that we had some in our own congregation here. I did not bring that up to cast any reflections upon the persons at Dayton; would not do that; probably they were honest. But in his reply to that, he insinuated that if we did have some here who had changed over, they did not amount to very much anyhow—they were very fickle-minded. He stated that they had been baptized four times, which is positively untrue. They have only been baptized twice. He left that impression on the audience—that she had joined four churches. Now, all I say to that is that Elder Dillon, to say nothing of christianity, owes an apology to this audience and to that young lady for casting that low—shall I say that? Probably I had better not—for casting that reflection upon her character. I cast no such reflection. I think my brethren would be ashamed of me if I should talk about things of that character. I say nothing about christianity; I just place him upon his dignity as a gentleman, and say that he owes her an apology for throwing a reflection upon her character and integrity. I would not call attention to this, only persons spoke of it, saying that it was a pity that it should be brought up; and I did not bring it up in the way of boasting, but to show that while he boasted of receiving persons over and re-baptizing them, we do not have to go to Dayton; we have more than one in this audience, and they

are intelligent persons, too, as all in this community who are acquainted with them know; but just because members leave our church and go to theirs we do not get ill-natured and say they do not amount to much, we say to them, "go." We do not become ill-natured and throw out reflections because they do leave.

He said again yesterday, in speaking of pointing people to Christ, that he had no terms of pardon; that he pointed them to Jesus. I say that he holds in his hands as a minister of the Gospel terms of pardon for every unpardoned man. What are these terms? Why, the Gospel. Paul, in the first chapter of Romans and the sixteenth verse, says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Now, if he has a Gospel that is not the power of God unto salvation, of course he must point them to something else. But I have the Gospel of Christ, which is the power of God unto salvation, and hence I point sinners to Christ through the terms of the Gospel.

Again, in speaking yesterday upon the subject of the conversion of Saul of Tarsus, he said that if I had been there at the time that Saul was stricken down, I would not have answered him properly, but that I would have said, "come over here and be dipped three times." I would not have said any such thing. As a minister of the Gospel, if God had sent him to me as he sent him to a minister of the Gospel then, I would have used precisely the language that Ananias used. I would have said, "Saul, in view of the work that baptism performs in the salvation of the children of men, arise, and be baptized, and wash away your sins, calling on the name of the Lord." Elder Dillan would not have done that. He would not give a man to-day the same answer. I asked him that question. I am willing to give a penitent inquirer the same answer that Ananias gave Saul. And for the same purpose, and I would point him to Jesus through the Gospel. But the Gospel does not suit him. He must get this improved plan of his, the Mourner's Bench, and point them to that instead of the Gospel and its terms.

Again, in speaking of the commission, I referred to the fact that we are to teach all nations, and baptize them into the name of the Father, and of the Son, and of the Holy Ghost. His only criticism upon that argument was that the term rendered "teach" means disciple. Well, a disciple is a learner. "Go and make learners of all nations and baptize them." A man can be a learner of the doctrines of Christ; and hence when he becomes a learner, that is, comes to believe in Jesus and repents, then baptize that learner into Jesus.

He asked me a question yesterday again and again, and I want to accommodate him this morning by answering that question. He asked me how it would be if a sick lady upon a bed of sickness, just before she died, should believe and repent, when she could not be baptized,—if she would be saved without baptism. I answer, in the first place, that I doubt very much whether a person in that condition properly repents and properly believes. We ought to serve God because we love him, and nine out of every ten persons who repent upon a sick bed do not repent because they love God, they do not call for mercy because they love

God; but because of the condemnation of hell. It is fear that does it every time. But suppose that it is not. In the practice of the church of the brethren I have never seen a single case yet, in the lowest condition of bodily health, where the person desired to be baptized but what he could be and was safely baptized by trine immersion. But suppose, even, that that could not be. It is God's prerogative to save that lady outside of her compliance with baptism or anything else, if he sees fit. God is above the law of the Gospel. He is above every law. But I say this admitting the possibility that it could not be done, and yet I know that it can be done. But now here, he brings up a wonderful objection against the whole system of the Gospel by imagining something that does not occur in this whole country once in every ten years. That is a very slim objection. In reply to that, I asked him a question yesterday, and he did not answer it. I want you, Elder, to stick a pin in it now and answer it. It is, suppose we take a heathen who does not believe the Gospel, let that man be wherever he may—who before death would be perfectly willing to accept the Gospel or the terms of pardon and yet does not believe in Jesus and the Gospel is not sent to him—how about that man? There is a parallel case.

I offered an argument yesterday based upon the new birth as taught by Jesus in the third chapter of John's Gospel and the fifth verse, where Jesus says, "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." First Cornelius asks him concerning the matter. Jesus says, "except a man be born again." Then when Cornelius mistook that—[a voice: "Nicodemus."] Nicodemus, yes. I am very careless sometimes in expression. And when Nicodemus mistook the teaching of Jesus for the natural birth, Jesus explained this second birth by saying that a man must be born of water and of the Spirit before he can enter the kingdom of God. Then I stated that the methodist discipline, the presbyterian confession of faith, the episcopal prayer book and about all authorities of any note, apply this term "born of water" to baptism. Notice his reply. He stated that he did not understand that passage of Scripture; that he did not have his mind fully made up as to what that term "born of water" meant.

MR. DILLON.—I did not say that.

MR. BASHOR.—The report will show it. He states that he did not fully understand that; that he had not become satisfied. Of course, if he does not understand it you can place no reliance upon any exegesis of the passage that he may make. Then he turned around and said that born of water meant the natural birth. Wonderful theology that, wonderful logic that. Of course, if he does not understand it, there is no reliance to be placed on it, anyhow. And he need not have told us that he did not understand it. If he had just waited till he gave that explanation of it, we would all have known that he did not understand it without his telling us.

Speaking of this matter, he said that they must be alive before they were born. True, they must be alive; but they must be brought forth. He talked about some being still-born into the church. Very likely some are but such a thrust as that does not prove anything.

Again he referred to Mark the 2nd, 4-5, where a number of men took a paralytic man up on the roof of a house and let him down through the roof. Jesus, when he saw their faith—whose faith? Why, the faith of the persons that let the man down—when he saw their faith, he said to him, “thy sins be forgiven thee.” It only related to physical sins, because, when some of the Pharisees marvelled that he said he forgave sins, Jesus said, “whether it is easier to say to the sick of the palsy, thy sins be forgiven thee: or to say, arise, and take up thy bed, and walk?” Showing that these were sins of the flesh—physical sins—his disease, and he healed that as an evidence that he could not only forgive sins, but in the forgiveness of them the man’s body was made whole.

But now, suppose that even I admit that there are spiritual sins, what argument is there in that? The Gospel was not yet established in full. Paul says that a testament is of no force. Don’t you know that? Yet his brethren will not nod for me. I quote Scripture correctly, and they will not nod for me. They will nod to him whether he quotes correctly or not. Paul speaking of the matter, says that a testament is of no force while the testator liveth. Jesus was yet living, and the testament had not been sealed with his blood, and hence he had the power to forgive sins if he wanted to. He had no sealed covenant yet to go by and he was above the law, because he was making the laws by the direction of the Father, and he could forgive sins with or without baptism if he wanted to.

Then he comes in the same line of thought to the thief on the cross, and I believe I will answer the whole thing at once. He says that that thief was saved without baptism. He nor no other man can prove that that is so, because it says that Jerusalem, the Judea, and all about were baptized by John, etc. This man might of been baptized. Suppose I say he was. Elder Dillon says he was not. My opinion is worth as much as his. But admitting that he was not [I will give him the broadest latitude in this,] the Covenant was not yet sealed, and here was a man upon the cross that could not have been baptized. Admitting that he was not baptized, Jesus could do with his own in a case of this kind as he saw fit, because the Covenant was not yet sealed with his blood. But after Jesus rose from the dead, then it must be carried out according to the directions. The testament was of force then: and that testament says that no man can enter the kingdom of God except he be born of the water and of the Spirit. That will answer all of this—just simply by saying that Jesus had the power to do that. But Jesus is not here now exercising his authority over the will that he has made: but we have the Gospel in our hands, and we are to direct men to Christ through the terms of the Gospel, and when they fail to come, what God does with them independent of that is none of our business.

Again, he stated in his criticism yesterday evening that it was a truth that attaching importance to forms has ruined the church. I will admit that attaching importance to forms that are not in the Gospel has injured churches, just like attaching importance to the Mourner’s Bench has changed the whole system of conversion. It is an innovation in the church of God. Attaching importance to the Mourner’s Bench is an innovation, and has been the means of leading thousands

and thousands of seekers to honestly, at last, to doubt and deny the whole truth of the Gospel, because they had made it a failure. But now, when we come to the Gospel, is it degenerating for the church to cling to the forms as the Gospel teaches them? Elder, will it injure the church to cling to the forms as they are taught by Jesus and practiced by the Apostles? That is what we want to get at. If it is degenerating, and destroys the vitality of the church, to cling to the forms of the Gospel and the commands of Jesus as they were given, then let us throw the Gospel away and make another Gospel and insert that Mourner's Bench of his. [*Time expired.*]

Mr. Dillon's Fifth Address.

Gentlemen Moderators, Respected Hearers.—I notice in the report of our discussion in the county paper that it is said of the first day's proceedings that by a strategic movement, known to debaters, the negative had thrown the affirmative on the defense. Do you see that? I don't know of any of those arts that I have used, but somehow or other it took brother Bashor his whole time this morning to reply to me, and he has not got in an argument, not a single argument. This is the first instance of the kind that I have ever read or heard of. It is a new thing under the sun. His whole time was employed in replying to me, as though I were on the affirmative; and yet I am on the negative. That pleases me pretty well.

This is the last speech in which I shall be permitted to introduce any counter arguments, and, as I am getting around on the affirmative, I had better do so, I think, now. He becomes the respondent. I shall reply to all he has said after a little; if not entirely in this speech, in the next, for I can take that in replying.

I put in as a counter argument, against the view that he maintains that water baptism is necessary to the remission of sins, that in the Lords Prayer, which we all love, we petition: "Forgive us our debts as we forgive our debtors." Now, in somewhat the same way that those that offend us obtain forgiveness, we obtain forgiveness. But it may be said by some one that that refers to the forgiveness of our offenses after we become Christians and are in the Church. If it does, then I have another explicit passage referring to our sins in the past, where Paul says, "Forgiving one another, even as God for Christ's sake forgave us." That brings it into line; that refers to past time. Now, what do you do when a man offends you? How do you manage? Why, you want to see, of course, that he is sorry, that he regrets having offended you; don't you? That is a proper spirit—that he be contrite in heart. In the second place, you want to see him resolve not to repeat such an offense; you want him to determine to reform, to give up doing the like; don't you? And then it is proper, too, and the Scriptures require that he ask your forgiveness. Of course, this he will not do without he has a degree of confidence and faith in you. Do you say to him then, "Wait a little, sir; you are not very clean; you are befouled; I must

take you over to the creek and immerse you three times, and then I will forgive you?" Did you ever do that? I never did. Well, if there is analogy here, then the Lord does not do it.

The second counter argument that I put in—I have put in previous ones, however, that are not numbered—is that people, great numbers, too, as represented in Revelations v, 9, are to be saved, "Out of every kindred, and tongue, and people, and nation." But there are numbers of kindreds, and tongues, and peoples, and nations where trine immersion, which he holds is the only baptism, is unknown. How can they be saved out of every kindred, and tongue, and nation and people if trine immersion is necessary to baptism, and baptism is necessary to the forgiveness of sins, and forgiveness of sins necessary to salvation? The question before us is not whether baptism should be practiced; that is not in dispute. I take it:—the question is whether baptism is for the remission of sins; whether Christ has introduced that into the Church for the purpose of securing, as an auxiliary, at least, the remission of sins. I say persons obtain remission of sins previous to baptism, and hence it is not baptism that accomplishes it.

My third counter argument is that Christ was not baptized for the remission of sins. My brother will not say that Christ was baptized for the remission of sins, for he had no sins; had he? He was pure, and spotless, and blameless, as the lamb of God. Christ was baptized, but not for the remission of sins. And was He our example? Why, yes, we all say He was. Are we to follow His example? Yes. Are we to follow it in this respect? Yes. Are we to be baptized for the remission of sins? No. It is true there are some differences in our situation. We are sinners; He was not. But He was not baptized for the remission of sins, and hence baptism is not necessary to the remission of sins; for my brother even must admit that in that case it was not designed for the remission of sins.

Again, men obtain pardon in answer to prayer. The case of the publican is an instance. He smote upon his breast and said, "God be merciful to me, a sinner." He did not go into the water; he was not baptized; and yet Jesus says that this man went down to his house having been justified, literally rendered, rather than the other. These comparisons in the Scriptures do not indicate comparisons as we speak of them. "The blood of Christ speaketh better things than the blood of Abel" does not mean that the blood of Abel spoke good things. And here this man went down to his house justified, which means pardoned, and yet he was not baptized.

Again, I introduce as a counter argument Paul's saying in I Corinthians, 1, 17. "For Christ sent me not to baptize, but to preach the Gospel." Now, notice. He puts baptizing as a separate thing from preaching the Gospel, and says that that was not the mission on which the Lord sent him. Paul often traveled alone unattended by any companion. It is true he did sometimes baptize; but he did not regard baptism as essential to the remission of sins. If it was necessary for the remission of sins, God would have said to him, "Paul, be especially careful to baptize." He would have urged him to baptize. No! Paul says, "God did not send

me to baptize, but to preach the Gospel. True, he baptized some persons. But during the three years that he was in Arabia he was alone; during the four years that he was up in his native country, north of the Mediterranean sea, he was alone; no minister with him that is known of. And yet he says that he was not sent to baptize, but to preach the Gospel. Did the Lord send Paul to urge upon men repentance and faith? Yes. In Acts xx, 20, 21, he says: "And how I kept back nothing that was profitable unto you . . . testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Was he sent to baptize? No. Could men receive remission of sins before baptism? Evidently so. I wish to read you a little in relation to his being sent out. Acts xxvi, 16-19: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." So then, he was sent on this mission, and not to baptize.

Again, faith, and not baptism, was the condition of salvation, evidently and indisputably, for four thousand years under the old dispensation. That is my sixth counter argument.

My seventh is that we are saved by grace. Paul says: "by grace are ye saved, *through faith*." Paul is stating there the very essence of christian doctrine. On the Lord's side, by grace are we saved. How as to the conditional part on our side? "Through faith," he says, "and that not of yourselves: it is the gift of God." That is, faith, grammatically, is the gift of God.

Again, I want to refer to Romans x, and notice the plan of salvation as it is set forth by the Apostle Paul there. It is represented as an easy plan. He puts the Gospel plan in contrast with the law plan. Now, notice. He says: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." That is to say, if they could keep the entire law, why, they would have been sinless; but none did, they all became sinners; and even under the old dispensation they had to resort to the method of becoming righteous by faith. He says: "but the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? (That is, to bring Christ down from above:) or, who shall descend into the deep? (That is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Why don't he say, "you must be baptized too?" He does not say that. He says: "that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture

saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." That agrees with the experiences that we see and know of. It is the plan of God. Why, any other plan would be narrow, would put men in situations where they could not obtain God's favor. Take a man that is out unattended and alone, in the trackless forest. He says, "I want to become a christian. I have a testament with me." He reads God's word, and he anxiously wants to become a christian. Can't he become a christian? Can't God make a christian of him unless he has a preacher there to baptize him? If he cannot, then God cannot make christians of men, however much they may want to be christians, unless he has another man there to do it for them. Don't you see? It is too much. A man might be dying somewhere alone, and if he had not a preacher by to baptize him, he would go to hell; and in the judgment, if he was condemned, he would come up and say, "Lord, if you had only had a preacher there to baptize me, I could have got to heaven. I was anxious to go to heaven. I wanted to be a christian. I submitted to thee. But I had no Dunkard preacher there to baptize me, and I am out." It is too silly. It is too narrow. It is the narrowness of narrowness. There are multitudes of cases like that over the country. I tell you it will fade out with enlightenment and civilization; it will fade out more and more.

Now I have put in more arguments against his theory than he has put in for it in all thus far. I want to speak of one other thing. You remember that a certain jailer asked Paul a serious question once. He said to Paul, "What must I do to be saved." Did Paul say, "Be baptized." Are you willing, my brother, to take Paul's answer? You asked me a question like that a while ago. Are you willing to tell people to do just what Paul told that Philpian jailer to do to be saved. He said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "Believe on the Lord Jesus Christ"—that was the only condition he named to him. It is true he baptized him afterward. I take it that that man believed on Christ. Why, bless you, of course he baptized him. But he did not need to be baptized to get the forgiveness of his sins. That is the idea. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." He had not a drop of water in it, as to how he should be baptized, had he? You all know it. After the man had believed on Christ and trusted in him, why, of course, he baptized him. That was all right. I do not ignore baptism, but I do not want you to put the importance to it that you do. I want a man to get religion. Brother Brown, the genuine old-fashioned religion that we used to preach when I was a boy—I want to preach it yet. I want a man to get religion in the heart. It is the heart the Lord looks on. He reprov'd Samuel along that line. Samuel was a stickler for forms. He said: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Paul said: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and

circumcision is that of the heart." I will get on the affirmative after a little. I guess I am, am I not?

He talked yesterday about Cornelius having to be baptized, or Peter instructing him to be baptized, or something like that, to save him from the sin of omission. But I insisted upon it that the man himself was saved. Cornelius was saved and those with him on whom the Holy Ghost fell before he was baptized; and if saved before he was baptized, then his baptism was not for the remission of sins. He says this is an extraordinary case, and he talked, and talked, and talked, and talked yesterday on the Cornelius matter, and I will warrant you there is not a person here that could tell what he meant. I could not, and I do not think one of you could rise up and tell what he meant.

MR. BASHOR.—Will you please answer the question I asked just there while you are at it?

MR. DILLON.—What was it?

MR. BASHOR.—If Cornelius had positively refused to be baptized when Peter commanded him, would he have been saved?

MR. DILLON.—Now, see here, the question is this: Not as to the man being saved, but whether baptism is for the remission of sins, I say Cornelius got the remission of his sins before he was baptized; and the Bible says that he received the Holy Ghost. Now, notice. Brother Bashor tried to twist that yesterday, in his old style. He said that it was poured out upon them. But Peter said—and I want your attention to it; I shall watch him closely—Peter said, "Who can forbid water that these shall be baptized, who *have received* the Holy Ghost as well as we?" Then again, it is said it was given to them. They had received it. It had not only come down on them externally, but he says they had received it as well as they. It says again, "God put no difference between us and them, purifying their hearts by faith." If he purified their hearts by faith, it was not by baptism. Can a man get a pure heart and not be pardoned? Why, pardoned, logically and theologically, comes first in the order of thought—cleansed subsequent to pardoned. Notice. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." See the order there? "Put no difference between us and them, purifying their hearts by faith." We both obtain forgiveness of sin and purification of heart by faith.

Now as to I Peter iii, 21. They were saved from physical death, he says, and reads Wilson's translation. Do you know that Wilson is a Soul Sleeper? He is a Soul Sleeper. He does not believe that those souls amounted to anything that were in the ark; that is, in the sense of immortality. I am sorry you are getting into the company of Soul Sleepers in your association with books.

MR. BASHOR.—He was a Disciple when he gave that.

MR. DILLON.—I am afraid they will mislead you, especially in a matter like that. Then he translates this: "Eight souls were carried safely from the water." Well, did they get wet? Did those eight souls get wet? I guess not. They were dry in the ark, were they not? If a man can be baptized and keep dry, what kind of baptism is it? It is like the case of the little boy who wrote an

essay at school on the pin. He said: "The pin has a head; and the pin has a point. Stick a pin into you and it hurts you. Pins are used when buttons come off to pin a body's clothes. When buttons come off of men's clothes they pin them in place; and so do women." And then he said, "Pins have, when swallowed, killed folks; and pins have saved thousands of lives." "Why," his teacher said, "Jimmy, how is it that pins have saved thousands of lives?" He said, "By not swallowing 'em." That is the way he gets them saved from the water—by their not getting into it. Do you see? But now, what does that Scripture say? It says: "Not the washing away of the filth of the flesh, but the *answer*"—and I showed yesterday, and my brother has not disputed it, and cannot successfully that the word rendered *answer* there is not *apekritishe*, but another word, meaning profession—the profession of a good conscience in the sight of God. "Not the washing away of the filth of the flesh, but the answer," or, "the profession," literally rendered, "of a good conscience in the sight of God." A man, after he has his sins pardoned and his heart sprinkled from an evil conscience, professes in the sight of men that he has a good conscience in the sight of God. That is the meaning of Peter, evidently, and that is what that term imports.

He says that I represented that "for" in a certain passage meant not "for." I showed that there were in the original forty-three prepositions, and that that preposition meant, as Dr. Conant says, when coupled with the word "name," as it is there, *with reference to*. "With reference to the remission of sins." And my brother tried to put me into a difficulty in relation to its being a sign. He says if it is but an external sign, as I represent, if a man backslides he ought to get religion over. Now, let us see how that is. I say his logic is not correct there. Suppose a man has a store, and he has a sign outside. He sells out all his store, and his store is clean gone. But the sign is still there. You have seen that sometimes. Eventually he gets a new lot of goods in his store. Does he have to get a new sign? No. But *he* does not make it the sign; he makes it the substance. When you lose the goods, you have got to get a new stock. That is the difference. Don't you see? I am consistent; he is inconsistent.

Modes and methods not material. "He that has my commands and doeth them, he it is that loveth me." Yes, but the question now at issue is, what are the requirements in order to the remission of sins? I say, as far as you can find out the precise methods that Jesus took, take them. There are matters in dispute as to baptism, as you have seen.

"If we, or an angel from Heaven, preach any other Gospel, let him be accursed." So I say. Paul said he was not sent to baptize, but to preach the Gospel. Hence that did not embrace baptism.

Then this question of tongues, he misrepresented that. I am going to show you how he misrepresented God's word on that question of tongues. Now, notice. Acts ii, 12: "And they were all amazed and were in doubt, saying, one to another, what meaneth this?" What? Why these tongues. That far it is correct; but now it changes to other parties. "Others"—Not those that were mocking at their having tongues—"others, mocking, said, these men are full of

new wine." It was not those who were astonished at the tongues, but others, it says. Don't you see what an interpreter of God's word he is? When he is among his own people he can make things just to suit him, and the people will swallow it down, whether it is a bug or a worm; but when he comes up here, I will watch him with care, and I will set him right when he is wrong; and he sees himself he is wrong there. That is the way his exegesis comes out. You cant trust him. I want to tell my Dunkard friends that you can't trust him as an exegete of God's word.

He says I said I had no terms of pardon. I did not say that. I said I had no pardon to give a man. I have terms. I tell men what Paul told them: "Believe on the Lord Jesus Christ, and thou shalt be saved." But I said I could not administer to a man salvation. [*Time expired.*]

Mr. Bashor's Sixth Address.

Gentlemen Moderators, Ladies and Gentlemen.—I call your attention to the thoughts introduced by my brother in his last speech, and also to one idea advanced by him yesterday. He quoted from the Lord's prayer, "Forgive us our debts as we forgive our debtors." That was given directly to the Disciples. As we forgive our debtors, God will forgive us. That has nothing to do with an unbelieving person.

Again, he quoted the passage, "Forgiving one another, as God for Christ's sake forgave us." I do not dispute that. That is perfectly correct—that we are to forgive one another as God for Christ's sake forgave us. We are to forgive each other. When I sin against my brother and ask him politely and kindly to forgive me, it is his duty to forgive me. As God for Christ's sake forgives us when we believe the Gospel, repent of sin and obey him, just as we are to forgive our brethren when they ask it.

Again, in his negative argument, he referred to Revelations v, 9, where John, the revelator, says that there would be men saved out of every kindred, and tongue, and nation on the earth. He says of course there are a great many nations where trine immersion has not been preached; consequently the system that we preach consigns them to destruction. I believe that about all nations have heard the Gospel preached. There are some nations, however, that have not heard it preached at all. Take central Africa. John says that out of every nation they were saved. How about these people that do not have the Gospel at all? Why, the Gospel makes provision for them. In the second chapter of Romans Paul says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." There is provision for all classes. The Gospel, as I told you, is for the class that can receive it, believe it and obey it; and the Gentile, who has not the law, but does by nature the things contained in the law, is a law unto himself, his conscience bearing him witness.¹²⁸ There are the terms that God promises the Gentile who cannot hear the Gospel, cannot receive it and cannot obey it.

He says that Christ was not baptized for the remission of sins. I do not argue that Christ was; but I argue that Christ was baptized to fulfill all righteousness. Could he have fulfilled all righteousness if he had not been baptized? If he had refused to be baptized, he could not have fulfilled all righteousness, and hence would have been an undutiful son. Hence, to be the true Messiah and the Son of God, he must yield to baptism as an act of righteousness; and if we are the true children of God, we are those who have yielded to baptism and to all the teachings of the Gospel. Christ, as he stated, never had sinned. But we have sinned. Christ was baptized as an act of righteousness; we are baptized as an act of obedience to the command of Christ, into the name of the Father, and of the Son, and of the Holy Spirit, or in order to justification.

He introduces another argument based on Paul's letter to the Corinthians, where Paul said to the Corinthians, "I have baptized none of you." And then he explains it. He thanked God that he had not baptized any in the Corinthian church; and the reason, he states, was because they were jangling. Some were for Paul, some for Apollos, and a few for Cephas, and they were all mixed up. Some were attributing salvation to one and some to another. But he points them to Christ, and since they are in that state, he tells them that he has only baptized one or two households, and he says God did not send him to baptize. Now, why? Why, for fear they would say that he had baptized in his own name. But nevertheless, he speaks of the fact that all the Corinthians had been baptized; and he lays none the less importance upon baptism, only that the Corinthians had misapplied it, misconceived the idea of it, and attributed it to Paul, to Apollos or Cephas. They were not baptized into Paul, but baptized into Christ.

Again, he called attention to a passage somewhere that said that we are sanctified by faith in Christ. Well, I believe that just as much as he does. I believe all of that. I have all the faith, and all the grace, and all the blood of Christ, and everything else, that he has in his system, only I cut off that little word "only" which he attaches to the word "faith." Yesterday when I pinned him down, he denied it; but he has done that practically through. I have as much confidence in faith as he has. I do not believe any man can be saved without it. But no man will be saved by faith only.

He says, "can't God make a christian without having a preacher to baptize him? Of course, nothing is impossible with God. He could make christians without having them baptized if he wanted to, independently of that. The question is not what God can do. You see he is misconceiving the point at issue—wonders what God could do. I will not limit God's power. But the question is, what will God do when he has promised, when a man will believe and obey and can be baptized? That is the point, and the good sense of this people will see it.

Again, he referred to the Philipian Jailer, and he killed his own argument when he referred to him. I will give any man that comes inquiring what to do the same answer that Paul did, and the answer that I will give him will lead

to the same result. I will tell him that if he will believe in Jesus Christ with all his heart he shall be saved; and if I can get that man to believe in Jesus Christ with all his heart, that man will be baptized. James says that faith without works is dead, because it is alone, and hence baptism with faith is alive, and therefore that was brought into the plan of salvation. Did you notice what he did when I asked him that pointed question about Cornelius? I asked him, would Cornelius have been saved if he had refused to be baptized? He says it is not a question of salvation. Well now, I wonder if it is not a question of salvation. He knew that if he would answer that Cornelius could not have been saved without baptism, he would have gone against the Scripture, which says that a man cannot be saved unless he is baptized. That is what there is in it. Just let him answer that question: would Cornelius have been saved if he had positively refused to obey the command that Peter gave him to be baptized? If he would not have been saved, let him yield the point and sit down. And so with the case of those persons on the day of Pentecost, when they were commanded to be baptized.

He talks about a sign over a store. He says if a man has a store, puts a sign on the outside, and then sells out and moves to another store, won't the same sign do? Not very much. Suppose I have a store down here at one end of the town and have a sign out, and then move down here; how would that sign do for this

MR. DILLON.—That is not the case.

MR. BASHOR.—There is nothing in it. I offer it to show that his system of logic is incorrect.

He says if baptism is in order to the remission of sins, then a man must be baptized every time he sins. He turned around and said, he baptized because your sins have been remitted. I turned around then and said every time a man sins and receives the forgiveness of sins he must be baptized because of that. The same system works both ways.

Now I call his attention to that pretty little thing that he fixed up last night on Abraham's faith. I call attention first to Genesis xv, 5-6. "And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be. And he (Abraham) believed in the Lord, and he counted it to him for righteousness." This was before Abraham was circumcised, and before he offered Isaac.

Now turn to James, and see what James says. When was this Scripture fulfilled that says he believed God and it was counted to him for righteousness? Was it fulfilled before he offered Isaac or afterwards? Let us see what James says about it. "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" When was Abraham's faith made perfect? Why, when it was wrought with works. When he offered Isaac his faith was made perfect, and it was not made perfect before that. And James says that at that

time "the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." That is when it was fulfilled. Elder Hanger handed him that; I knew that he did. That is one of his old arguments. Didn't he do that?

MR. DILLON.—No, sir.

MR. BASHOR.—I will leave it out of the report.

MR. DILLON.—It is an old argument with me, and a good one.

MR. HANGER.—Mr. Chairman, may I speak, sir? I have tried to behave myself here, sir, just as well as I knew how, and I would not like to be referred to and accused without any chance to reply. Now, if the brother wants a reply, give me the time and I will reply to anything he may say about it.

MR. BASHOR.—I did not intend to cast any insinuation against your work, because you have a perfect right to assist him if you want to. That is no breach of etiquette. And besides that, I would like to have him have all the help that he can get, for he needs it.

Now, I turn to James, and James says that that Scripture was not fulfilled until Abraham offered Isaac upon the Altar. Now, why was it not fulfilled? Because, he says, his faith was perfected by works, and it was not perfected by works until God gave him the law, previous to the time he offered up Isaac, or previous to the time of his circumcision. Paul says where there is no law there is no transgression. Abraham was under no law, and hence Abraham trusted in God, and that was the only thing he could do. But when the law came—when God gave Abraham the commandment, and he offered up Isaac, then his faith was perfected by works, and that Scripture was fulfilled which said that God counted it unto him for righteousness.

I want to call attention to the case of Cornelius, and say in reply briefly that I said that that was an extraordinary case. I say that it is; that there are only two circumstances of the kind in the whole record—one on the day of Pentecost, when the Spirit was poured out upon the Apostles and they spoke with other tongues, and the other in the household of Cornelius, when they spoke with other tongues. That on the day of Pentecost and that at the house of Cornelius were identical in that respect—that they spoke with other tongues. But now, what was it that was to save Cornelius and his household? If you will turn to the eleventh chapter of Acts and the fourteenth verse, you will see. Peter, in rehearsing the matter, says that the angel told Cornelius to send to Joppa for him, and he would tell him words whereby he and his should be saved. What were they to be saved by? Saved by the words which Peter was to preach—by the Gospel which Peter was to preach. Then turn to the tenth chapter of Acts and the sixth verse. It is there reported that the angel told him to send for Peter who would tell him what he ought to do. When he came Peter preached the Gospel to him and said that God had told him he was willing to receive the Gentiles and purify their hearts. Then Peter told him the words whereby he should be saved, and enter into the Father, the Son and the Holy Spirit, or enter into the church, the kingdom of God, and that was, he commanded him to be

baptized. If Cornelius had refused to be baptized, would he have been saved? If he would then the gentleman's proposition is established. If he would not, it is not.

Now, as this is my last speech, I shall sum up my arguments briefly. I stated in the outset that the proposition that I was to affirm was not that baptism alone saves a man; but I affirm that baptism in a legitimate administration of the Gospel, is for the remission of sins. To prove this, I went to Acts ii, 38, showing that upon the day of Pentecost, when men were pricked in their hearts and inquired what to do, Peter replied to them in the exact language expressed in the proposition that I am to affirm. He said: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, they were either to be baptized for the remission of sins or to be baptized not for the remission of sins. I argued that they were to be baptized for the remission of sins; that was the command of Peter—that they be baptized for that purpose. The Elder, in his negative, argued in substance that they were to be baptized not for the remission of sins, but because their sins were remitted. Hence his reply does not touch the point that the conjunction *and* joins "repent" and "be baptized" together; for the same language exactly that shows what baptism is for shows what repentance is for. Leave out the word "baptism" and read it: "Repent for the remission of sins, in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost." And if that word *baptized* was out of there, the Elder would bring it up as one of the strongest arguments that he possibly could adduce in favor of repentance being for the remission of sins. Take the word *repent* out, and you have it, "be baptized for the remission of sins." Then if repentance is in order to the remission of sins; baptism is in order to the remission of sins; for the same language that shows what repentance is for shows precisely what baptism is for. I asked him then if Peter answered those people right. I asked him if he would give the same answer to penitent inquirers. I asked him if he would step out on that platform, with the Gospel in his hand, and when people inquired what to do, if he would answer them in the language of Peter. He never answered me, because he knows he would not do that. His system would not allow him to do that. But precisely where Peter commanded them to be baptized in the name of Jesus Christ for the remission of sins, he invites them to come forward to the Mourner's Bench, pray and be prayed for, for the remission of sins, and promises the Holy Ghost before baptism. That is the difference between him and Peter. He has placed the Mourner's Bench precisely where Peter, the Apostle, placed the holy ordinance of baptism; and Peter's system has never been a failure, and his has failed in thousands and thousands of instances, where the most earnest and honest souls, and intelligent men and women at that, have knelt at the Mourner's Bench day after day, and wept and prayed, and sought for forgiveness and peace, and have not found it, but have turned away disgusted. It is not the fault of Jesus that they do not find it, because Jesus says, "They that seek shall find." It is not the fault of the Gospel that they do not find it, because

the Gospel says, "He that seeks shall find," and, "To him that knocks it shall be opened;" and the Apostle opened a way by which not a single seeker went away seeking, not a mourner went away mourning, in the whole system of the Apostle. But he introduces a system in which they have failures, and who is to be responsible for it? It is not the plan of God nor the plan of the Apostles, for that plan never failed. His system does fail. Therefore his system is not the system of the Gospel; it is something else.

I offered another argument drawn from the commission of Christ. Mark xvi, 16: "Go preach my Gospel to every creature. He that believeth, and is baptized, shall be saved; he that believeth not shall be condemned." Here you have faith and baptism in order to salvation. "He that believeth shall be saved." Then, does not that language show that faith is a condition of pardon or salvation? Then take out the word *faith* and just leave the word *baptism*. Use the same language, and you have it, "He that is baptized shall be saved." A man will argue that faith is not for salvation, but when you say, "He that believeth and is baptized shall be saved," the same language that shows what faith is for shows precisely what baptism is for; and if faith is in order to salvation, so is baptism. He that believeth not shall be condemned." Baptism is not inserted in the negative of this commission, simply because Jesus knew well enough that the man that would not believe would not be baptized; and baptism follows faith, and hence faith is put for the whole.

I offered another argument from the commission, Matthew xxviii, 18, 19: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Jesus commanded them to go and teach the nations, or make learners of them, and then, not repent them into the Father, the Son and the Holy Ghost, but believe them into the Father, the Son and the Holy Ghost, but after they had believed and repented, then to baptize them into the Father, the Son and the Holy Ghost. "Baptized into Christ," as Paul has it in Galatians iii, 27. "Buried with him in baptism," or baptized into the one Church, the Kingdom of God. Hence Jesus and the Apostles, in telling men how to get into the Father, the Son and the Holy Ghost, point directly to baptism, and not alone baptism, but faith and repentance also.

I offered another argument from I Peter, iii, 21, that as the Antediluvians were saved by water, so we are to be saved by baptism. That was the figure. He tried to ridicule that by telling you that they went over dry shod. He knows that is a misconception of Peter's language—a misinterpretation of Peter's language. He knows that as well as I do. The argument of Peter was to show how they were saved; that they were saved by water by passing over the water in the ark. And so he tells us that as they were saved by water—as that was one of the instruments in their salvation,—so we are saved by water as one of the instruments of the Gospel. He does not talk about dry baptism, and no one does but Elder Dillon. There was nothing in that but ridicule. I supposed yesterday he would stop that, when the opinion was against him among intelligent people on that account. But I let that matter go. Hence it is that when the

Scriptures talk about the children of Israel being saved by baptism, it is a figure. As they were baptized unto Moses when they came out of Egypt and went into the Red Sea, and were saved from their enemies when they came out on the other side, so we are taught in the Gospel, in that figure, that when we come out of the land of sin, repent and go down through the waters of baptism and come out on the other side, we are saved from our sins, as the Hebrews were saved from their enemies, the Egyptians. In all these figures it points to that.

I stated then another argument. He never touched it, and it is too late now, because he cannot introduce new matter. He has had a number of speeches to do that. That argument was on the conversion of Saul. When Saul was on his way to Damascus, the heavens opened, and Jesus said to him, "Saul, Saul, why persecutest thou me?" And when Saul found out it was Jesus, he said, "Lord, what wilt thou have me to do?" Jesus said unto him, "Go to Damascus, and there it shall be told thee what thou must do." And when he went down to Damascus and the preacher of Jesus came to him, he did not say, "Now, Brother Saul, pray on; you have not faith enough," as Elder Dillon would say; but he said to him, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." The argument was that water does not take away sins, but that we must apply the blood of Christ, in a figure. We cannot apply it literally; and hence we are baptized into the death of Christ; and being baptized into the death of Christ, we come, in a figure, in contact with the blood of Christ, which cleanses us from all sin. That was the argument, and he did not touch it. You could not get him to give a person the same answer Ananias gave Paul. He will not tell them to arise and be baptized and wash away their sins. He will not give people the same answer that Peter upon the day of Pentecost gave the three thousand inquirers; and he will not say that he answered them correctly; but I will. When he preaches about faith, and that we are saved by faith, I tell him I am with him, because I believe in faith as much as he does. And when he talks about the blood of Christ, I am with him there. I believe as much in the blood of Jesus as you do Elder. And when he talks about salvation by grace, I am with him. I believe in grace as much as he does. I have all the grace, and all the faith, and all the blood of Christ, and all the repentance in my system that he knows of in his system, and will preach it just as earnestly as he does; but I have, in addition to these, the Apostolic commission, "be baptized in the name of Jesus, for the remission of sins," and I will plant my feet on that and preach it, and tell people to come to Jesus in that way, and I will not make a single failure under the Apostolic plan; and if a man has his heart purified by faith, comes pure and holy, in the desire to serve God only, and changes his life by repentance, baptism is the act that will take him into Christ. It is the last step in the divine process of conversion, or the step that takes a man into the body of Christ.

And I want to tell you, in conclusion, that in this we are about like all churches. You go to the German Reformed Church and ask admittance into that church in full fellowship, and you must be baptized, if you have not been

You cannot get into the Baptist Church without baptism; you cannot get into the Methodist Church in full fellowship; you can on probation, but not on full fellowship; you cannot get into the Presbyterian; you cannot get in the Church with which I am identified; you cannot get into any Church laying a claim to respectable antiquity; and more than that, you cannot get into the Kingdom of God without it; for except a man be born of water—and all these Churches apply that to baptism—he cannot get into the Kingdom of God.

When I was a boy and went to school and we used to have our discussions and one of the school boys would get whipped, he would keep up his courage by looking around and laughing, and nodding, and winking to his friends.

All these Churches apply that to baptism, and hence in this respect all these Churches are alike. The whole orthodox world is alike in that. [*Time expired.*]

Mr. Dillon's Sixth Address.

Gentlemen Moderators, Respected Hearers.—I come now to the closing speech on this proposition. He referred to me as having called the plan I have my plan of salvation. I simply say that I know of no other plan, and will recommend no other plan, than that recommended by God in his Word. That is my plan. Paul spoke of the Gospel and his Gospel in that sense. It is all right.

He says that a disciple means a learner. Well, it means more. It means that a man has a heart full of love, for Jesus says, "by this shall all men know that ye are my disciples, if ye have love one toward another." It takes a heart full of love to make a disciple. When a man's heart is full of love, he is more than a learner; he is a christian.

As to the sick lady on her sick bed. He says it is God's prerogative to save her without baptism. Then he concedes the whole matter. Then baptism is not absolutely necessary to the remission of sins; for if baptism were indispensably necessary to the remission of sins, he could not get the remission of her sins without baptism. But he says it is God's prerogative—

MR. BASHOR.—Will you allow me to make an explanation? I stated that if it was impossible for her to be baptized, independently of the terms of the Gospel it God's prerogative, and he could do that if he wanted to. That was the idea, and not that he would save her with the Gospel, but without it.

MR. DILLON.—He saves her with something else, then, than the Gospel? With what does he save her then? With the law? She does not obey that. Don't you see what twisting it takes to carry out this slim, narrow plan of his? The fact is she is saved by the regular plan. See how consistent it would be and is to make salvation conditional upon a true faith, that a person can get in any situation in life.

Then in his closing remarks he said that no person can get into the kingdom of God without baptism. Can't this woman? Yes, he says she can, aside from

the Gospel plan. What other plan is there? If he had a day or so more, he could tell us, perhaps, of some other plan. He has presented three plans already, and his plan would just suit the Universalists, I am sure. Why, it is of no use to send the Gospel to the heathen; he has a plan for saving the heathen if they do not know the will of God. Then, persons that do not want to get religion, just let them wait till they get sick, and then be baptized. God has another plan by which to save them. Don't you see? He has three plans. A Universalist brother would say, "that suits me."

MR. BASHOR.—I am not so narrow, after all, am I?

MR. DILLON.—No, you are pretty liberal in that respect. You have a number of plans. If one string will not do, you have another string to your bow. But I say there is one uniform plan of salvation.

He says as to the paralytic man's sins being forgiven him, that it refers only to physical sins. How then about that other case of that woman that was well and was a great sinner that I referred to? Jesus forgave her sins. She was well; she was in sound health, and yet Jesus said that he forgave her sins. Don't you see? He cannot apply it in that case at all. And then, he does not represent the truth in that matter. The fact was Jesus said to the people, "that ye may know that I have power on earth to forgive sins," and he did forgive the sins of that woman. There is no use, by dodges and quirks like that, of trying to get out of the difficulty. Jesus did, as you all of you know, irrespective of your several views, pardon sin without baptism. He did it in a regular way.

Then he comes in with the argument that the testament was not sealed till the death of the testator. Very true; but the testator being a just party such as Jesus was, he would not lay down and administer the salvation that he was to present contrary to his terms. He preached the Gospel; he presented the same plan that he commanded others to present to people, didn't he? The very same plan. He did not preach it by one plan and tell others to present it by another plan. That is an old dodge. I know where that originated. There is nothing in that.

The thief, he says, might have been baptized. Why, yes; if a man has crossed the sea sometime, in the sense in which he speaks of baptism, he has been baptised. Those people in the days of Noah were put in a ship awhile, and they got through the water. With his liberal method of interpreting, perhaps the thief was baptized, but he can never prove it. He had been a lawless man, thieving about, and John did not baptize that class of persons.

He says no man can enter into the kingdom of God unless he is born of the water and of the spirit—no *man* can. He did not say no woman could, did he? He gave us a case, you know, of a woman that could. But I suppose that he uses it in the exclusive sense, and means no person. That is his meaning, evidently. And yet he says God has another way. If a person is very sick and cannot be baptized—why, he can be saved in some other way. Well, is he born of God's spirit? If not, he does not become his child; and if no one can

enter the kingdom without being born of the water and of the spirit, then that dying woman cannot. She cannot be born again. So his plans are inconsistent.

He said that I said that attaching importance to forms has injured the church. That is not what I said. I said this: That in the degree that the primitive christians lost the power of Godliness they attached importance to forms and ceremonies, and that is true. When religion fades out of the heart, why, people must say something or other forgives. You have to satisfy people some way or other, and you have to hitch it on to the form; tell them baptism forgives sins, or the Lord's Supper—something of that kind. Various methods have been resorted to at different times. The truth is, none of them will do.

He says that "forgive us our debts" was addressed to the Disciples. Well, he often quotes, "Teaching them to observe all things, whatsoever I have commanded you"; and if they were commanded to do this, of course we are. Why do you employ the Lord's Prayer if you say it was for the Disciples? I say it was for the Disciples, and we are Disciples, and hence it is for us all.

Then about the Central Africa matter and the heathen being a law unto themselves. Paul argues their condemnation. They had all become corrupt and gone out of the way, and he assures their condemnation rather than their justification.

He says Christ was baptized to fulfill all righteousness, and if we are true followers of Christ we should be baptized. Now, notice. He holds, I suppose, that Christ was baptized by trine immersion. If he was baptized to fulfill all righteousness, then tell me where the old law required a man to be baptized by trine immersion. Can he do it? He can't do it while he is warm. No, sir. The old law did not command any such thing. He cannot show it.

He asks the question, would Cornelius have been saved if he had not been baptized? Let me ask him a question: After Cornelius had been baptized, would he have been saved if he had not persevered until death? That is just as proper a question. If Cornelius had not been faithful until death, would he have been saved? Does that prove anything as to these matters coming afterward? Not a thing. The question is whether he obtained the remission of his sins without or before baptism. He had duties to perform afterward in life in order to his ultimate salvation. Among others, after he was baptized, he had to be faithful unto death. So there is nothing in his argument. The only question there is, Did Cornelius obtain the remission of his sins before he was baptized? If he did, then it was not baptism that procured it. That is clear.

As to the sign matter, he misrepresented me. You all saw that, didn't you? He said that a store moved our here and moved up somewhere else would need a new sign. I did not say that. I spoke of a man having a sign on his store, who sold out his goods inside, and let the sign stand, and then put in a new stock of goods into the old store. Then, I asked, would not that sign do? But he makes

baptism not a sign only; he makes it the goods themselves. And hence I say if baptism is necessary to the remission of sins in the first place, when a man sins again you cannot get over it without you rebaptize him.

Then that question as to Abraham. Turn to the Scripture that he read from the fifteenth chapter of Genesis and the fifth and sixth verses, "And he brought him forth abroad, and said unto him, look now towards heaven, and tell the stars, if thou be able, to number them. And he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." What? Why his faith. His belief was counted to him for righteousness. He says that James says, "By works was his faith made perfect." What is James's argument? What is the tenor of his thought? It is this: If a man say that he has faith and has not works, can you believe that man? That is the tenor of his argument. He is arguing, not that a man can have faith and not works; he is arguing rather that a man cannot have true faith without works following. That is his argument. And Abraham exhibited the trueness of his faith in all his conduct in after life. Of course he did. That is all right. He developed it. He exhibited it in all his after life. But the question is, When was Abraham accepted of God? When was he forgiven? When was he made righteous? Twenty-five years before that time. Twenty-five years before he offered his son Isaac he was justified. Paul says so. He was justified before he was circumcised. Paul says, "How then was he justified? Was it in circumcision or in uncircumcision? Not in circumcision," he says, "but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Just so I say in relation to baptism. Abraham first was declared righteous, pardoned, cleansed and saved, and then after he was saved he put the sign up. The sign was exhibited to indicate that he was saved, and so baptism is a sign—it is an external sign. A man ought to get the internal essence before he puts out the sign. If he does not, he represents that that is false. If a man puts out a sign that he has a store, and you say, "I will go in there; I want to buy something," and you go inside and see empty shelves, you say, "That is false." If a man is baptized and has no religion in his heart, I say that is false; he professes he is saved when he is not; he has the sign out, but he has not the internal evidence. A man needs to get religion first, to be blessed of God first, and then put out the sign. That is honest, fair and right.

He says he never fails on a case. I rejoice to know that. I do fail on some cases. I had a case some time ago, in a series of meetings I held in New Hope, Preble county. A woman came out night after night, and I wondered why it was that woman could not find peace. She seemed to be earnest. I could find no reason why she did not come into the light. If my brother had been holding the meeting, he would have taken her to the creek and baptized her, and it would have been all right. The next summer I learned that she was living with a man she was not married to. He could have made her a Christian, notwithstanding.

MR. BASHOR.—No.

MR. DILLON.—Then you fail in some cases. Now, honor bright, my brother! You either fail or else the reverse.

MR. BASHOR.—Will you allow me to explain?

MR. DILLON.—Why, to be sure. Don't you know how liberal I am?

MR. BASHOR.—I will make an explanation of that, with regard to the practice of the Church with which I stand identified. I do it in justice to our people. And that is, when persons come to be received into the Church, we inquire into their faith—as to whether they believe in Jesus Christ. We make diligent inquiry, and if we find that they are living in a state of adultery, we refuse to take them into the Church, and hence do not make a failure. But if they are willing to leave that life, then we take them, and that makes it all right, if their hearts are changed—that inward work he talks about.

MR. DILLON.—Well, now this lady said, "I don't know what is in the way at all." I talked with her. I went to her home and with carefulness talked to her. But none of us in the community at all at that time knew anything about the real situation. He would have baptized her! He would not have failed! No, sir! His method would have triumphed. I say I rejoice that I have not this ultimate decision in my hands. God knows the hearts of men. I do not. A man may be baptized a thousand times, but unless he trusts God fully, renounces his sin, and determines to be a faithful christian, he will not be pardoned.

He says I need help. Yes, this community sees how I need help! He has become the respondent. He did not introduce a new argument this forenoon, did he? No, sir. He rehearsed some of his old ones. He ran around in his bark mill track—canted around in that pretty sprightly—but he did not introduce a new argument. He became the respondent this forenoon, as you all see. He needs help, and he has it all about him, don't you see? That is all right. Let them put props under him and hold him up as well as they can.

Now, in relation to that matter as to Cornelius—his receiving words from Peter by which he should be saved. I want you to notice that matter with great carefulness. I can show you precisely how that matter is. I can show you what Peter preached to them. Now notice. He quotes from the eleventh chapter and fourteenth verse. "Who shall tell thee words, whereby thou and all thy house shall be saved." Now, he says he told them to be baptized, and those were the words whereby they should be saved. I say, no. I can read to you what Peter told them to do to get the forgiveness of their sins, and I will do it. Turn to the forty-second verse of the tenth chapter. Peter is up now preaching before the house of Cornelius. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins." That is what Peter told them.

MR. BASHOR.—That is all right.

MR. DILLON.—That is what he told them to do to get the remission of sins. "That whosoever believeth in him shall receive remission of sins." Those were the words Peter told him by which he should be saved. Peter did not intimate the question of baptism at all to them until their hearts got right. The Holy

Spirit was poured out upon them, just as we used to see it, my dear brother Brown, whom I am glad to see in the flesh once more. Then, after Peter saw that their hearts were all right, that they believed and had obtained remission of sins he said, very mildly, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" That is the situation exactly. Peter did not preach to their baptism before they got the remission of sin, not a bit of it. He said: "To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Don't you see how it comes out when you examine the matter with care? That is the way of it.

Now we come to the review. He quoted in the beginning Acts ii, 38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." What reply did I make to that? That was the principal text he presented that apparently favored his view. What reply did I make? I stated with candor and fairness that there were forty-three prepositions in the originals that were rendered by our preposition "for." I inquired as to which one of them was used here. They have various meanings, and a man that is discriminate and careful in getting a thought must look with care into the meaning of the original word. I said it was not *anti*. *Anti* means to secure, in the room of. It means exchange. I gave passages. "An eye for an eye, and a tooth for a tooth." "Archelaus reigned in the room of his father Herod" —one person coming into the place of another, or an exchange, showing that that preposition that would mean to secure a thing, or to do one thing to obtain another, was *anti*, and that that preposition was not used in this place, but another which was *eis*, and means into, with reference to. I gave you the testimony of a most learned and faithful critic in relation to it, and I could have given you the definitions of dictionaries, too, for they give the same. Dr. Conant says that when it is used with "name" it means with reference to. Is it used with "name" here? Yes. "Into the name of the Lord Jesus." It is used with "name." Then it means with reference to. That is, it shall stand as a reference to it. You need not necessarily include the former word there. The grammatical sense does not necessarily include it, as I could show had I leisure so to do.

Then he quoted, "He that believeth, and is baptized, shall be saved." Now, notice. That does not speak directly and distinctly of the remission of sins; it speaks of being saved. There is one internal representative, and one external; and it has to stand, I say, for even more than that. A man says, "I bought ten head of sheep." Does he mean he went out and bought ten sheep and cut the heads off and brought the heads only home? No; it is a synecdoche, and means the whole of the sheep. The part stands for the whole. So here the whole of the thing is referred to. The question here is not whether we are to be baptized — it would not legitimately nor properly be whether we should be baptized in order to be saved; but here is the question: Should we be baptized in order to the remission of sins? That is the question we are discussing. Is baptism for the remission of sins? Why, after a man is baptized he might not be saved for want of doing other things, and then again when Christ reverses it, you notice he

does not say, as I replied before, "He that believeth not, and is not baptized, shall be damned." He does not include it there at all. He states both in the first case; and in the last case, putting it negatively, he drops baptism entirely. "He that believeth not shall be damned." Christ understood himself that baptism was not positively and indispensably necessary to a man's salvation. Hence, in stating it negatively, he does not include baptism.

Then "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." I replied showing that that does not mean entering into those persons, or that it introduces us into those persons, but that by the authority of those names we are baptized. That is all that the grammatical sense requires.

I Peter, iii, 21, was introduced. The Antediluvians were saved by water, and so we are saved, he argued. I showed that where Peter says that baptism is not the washing away of the filth of the flesh, but the answer of a good conscience toward God, the word *answer* there, an important word in the original, simply meant profession—the profession of a good conscience in the sight of God. That alters the whole question. That is the word that is used there, the only time it is used in the New Testament in the original—not the word *apokritheis* elsewhere used, but another word that means profession. It is an external profession that a man has obtained a good conscience in the sight of God.

The children of Israel were saved by baptism, he says. That was figuratively said. Paul says they were all baptized unto Moses in the cloud and in the sea, and he would not notice it the other day. He is not very expert in taking up questions of Scripture.

He refers to the plan of salvation. A man repents and has faith, and he becomes a pure man; then he is baptized into Christ. I ask, is he a pure man before he gets into Christ? I say, no, sir; he makes the man a pure man before he gets into Christ in this case. I say that the man is not impure after he gets into Christ. The man is joined to Christ by faith, and in the act of faith simultaneously the man becomes pure and enters into Christ—is joined to Christ by faith.

He says you cannot get into any church without baptism—into the Reformed church, the Presbyterian church, or others that he mentioned. You can get into them without having baptism that he would call baptism, can't you? You can get into them and not get what he would call baptism at all. I can go and join almost any church—I can go and join the Greek church in Russia, and not have trine immersion. Hence this is only a quibble.

I introduced a number of counter-arguments to his theory also, and I wish briefly to review them. I showed in relation to this matter that there were most serious objections; that our debts are forgiven as we forgive our debtors, We do not baptize men when they come and ask forgiveness of us. Men are to be saved out of every nation, tongue and people. I say that this plan that they present does not reach out to every tongue and nation and people. Christ was not baptized for the remission of sin. I showed that up too. And he was our example. Men obtain pardon in answer to prayer, I showed. The publican

went down to his house justified rather than the other. I showed up Paul's commission. He was not sent to baptize, but to preach the Gospel. And a number of other matters that the record will show, and I most cheerfully submit this matter to your candid judgement. My friend has done very poorly on both these propositions. On the first, see how little Scripture. These friends of ours, the German Baptists, often boast and talk of their going to the Bible, and yet he scouts around in church history, and then I dislodged him there; and he did not get to the Bible. I can tell you they have not much Bible when they are out of their pulpits. When they come in conflict with criticism and analysis, they cannot stand up. The fact is they have not got the Bible to support them in their peculiar views. [*Time expired.*]

DEBATE

—ON—

FEET-WASHING.

PROPOSITION III.—That Feet-washing is not an ordinance of the House of God, to be practiced in connection with the Lord's Supper and Communion, and was not thus practiced by the Apostles and primitive church.

AFFIRMATIVE—Elder Dillon.

NEGATIVE—Elder Bashor.

Mr Dillon's First Address.

Gentlemen Moderators, and Attentive Hearers.—I come before you to speak in relation to the subject of feet-washing. It is true that I affirm a negative in this case. I am at this disadvantage. However, I do not complain about it at all. It is all right enough. There was a disagreement as to the last proposition, and it was dropped, and in compensation for that I had one of the propositions reversed, so that I affirm a negative. The thing that I affirm is, "That feet-washing is not an ordinance of the house of God, to be practiced in connection with the Lord's Supper and communion, and was not thus practiced by the Apostles and primitive church." I wish to explain a little in relation to the wording of the proposition. I shall speak deliberately and carefully upon this matter. The word *ordinance*, perhaps, needs some explanation. I suppose that the word *ordinance* signifies an established usage of a christian church, that has been commanded by the Lord or his Apostles, or both, and that also contains some visible element in its use, and also represents some spiritual object—signifies something besides that. I suppose that all those things are meant by an ordinance. The Lord's Supper is an ordinance. It has been commanded by the Lord. That is clear. That is indisputable—the Lord's Supper—if it be so called. I am not sure that it is proper to so call it. Perhaps it is more appropriate to call it by some other name. Perhaps that is a misnomer for it; I don't know but it is. As I have already said, it has been commanded by the Lord. There are the visible elements, the bread and the wine. The things signified, I take it, are that we indicate that

in a spiritual sense we live upon Christ's death; and I say that it is perfectly logical that we should live upon another spiritually, for, by analogy, we live upon death in a physical or temporal sense. We slay animals, and we subsist upon them. On both animal and vegetable matter that is dead we subsist. So it is perfectly logical. However, that point has nothing to do with our discussion to-day. So, then, it is all these parts "The Lord's Supper is commanded. The command stands in that only mood in which a command can stand, the imperative. There are the visible elements; and then there is the thing signified also; and it serves in some sense as a seal also of the New Testament or covenant.

"Now, in relation to feet-washing, I affirm that this is not an ordinance of the Lord's house. These marks are not found in relation to it. A very essential mark, at least, is not found—it is not commanded. Is not that surprising to some of you friends that have heard it said repeatedly that it is a command? It astonishes you, don't it? Well, I will astonish you worse before we get through with this discussion. I shall call the attention of the best scholarship in this place to the question. I will even submit it to the best scholarship of this place. I shall show you, as clearly as it is possible to show any living creature, that it is not a command. Do you not often hear our good ministers of the German Baptist church say of other churches, "You don't keep the commandments?" Is not that often uttered by their speakers? They charge that upon us. I defy Mr. Bashor or any living creature to point to a single passage of God's word that ever commanded feet-washing. If he will do it, I will yield the whole discussion. I will do that very thing. Isn't that fair? I appeal to you as members of the German Baptist church, isn't that fair. You say it is a command. I say it is not. That is a square issue. If it is not a command, then you wrong us by charging upon us that we do not keep the commands. You do not want to do that. You want to bring it to the light of a test; and if it will stand the ordeal, if it is a command of the Lord, then I say I will do it too, for I want to obey every commandment of the Lord. If it is not a commandment, then I say you wrong us and accuse us improperly when you say we do not keep the commandments.

This proposition also affirms that it is not to be practiced in connection with the Lord's Supper and Communion. These adjuncts here were upon the question when it was to be affirmed by Mr. Bashor, of course, and that is why they are here. "Nor practiced by the Apostles and primitive church." Of course, I am upon the negative. More logically it would be for the one affirming to prove that it was thus practiced; but I propose to show you, as well as a negative can be proved, that it was not practiced.

I want to say to you, however, that there are some things that I do not oppose in relation to this matter. I want you to understand just what position I do take. I am not opposed to feet-washing, when it is needed. No, Sir. The feet need cleansing. I do not wish to speak lightly at all, nor to offend against any one's feelings; but I say in that sense I am not opposed to it. I am decidedly in favor of it when it is needed for cleanliness. You will never hear me lifting my voice against feet-washing when it is needed, I assure you. I am in for every sanitary measure and every measure of cleanliness that is going on. But they tell me that our good German Baptist friends, before they go to have their feet

washed as a public ceremony, or in fulfillment of what they believe to be an ordinance, generally wash their feet, and hence they do not need it. If their feet are clean, I do not think they need it from any such cause.

I am not opposed to persons washing their feet, either, if it will make them happy. Some persons say they get happy over it. Why, bless you, I would have men do almost anything that would make them happy. I would like to see men happy in anything that is good at all, or even that is indifferent. There was a man once whose wife would whip him occasionally. He was a great big man, and she was a little bit of a woman. A neighbor said to him one day, "Why is it that you, a great, big, stout man, suffer that little bit of a wife to whip you so?" "Well," he said, "it pleases her and it don't hurt me." You see, to give anybody pleasure you might submit to a thing. So I say I am not opposed to it if it makes persons happy. I simply say I am opposed to persons regarding it as what it is not—an ordinance of the Church.

It was an oriental custom of warm climates, dusty countries, desert lands, to wash feet. It was needed there much more than here, as you will see if you look at their situation. They did not wear stockings, usually, as we do, especially in quite warm weather. And then they did not wear shoes and boots, as we do; they wore sandals. Their bare feet were strapped into sandals, and as they walked along, the dust that floated up, that was kicked up as they walked along, a great deal of it, or some of it, at least, fell on their feet. They had not any stockings to cover their dirty feet. Some of us, perhaps, sometimes have dirty feet. People cannot see it, because we have stockings and shoes over them. But you could see it with them. They had the advantage of seeing what the condition of the feet was; and when you can see just the state of things, people are a great deal more careful about it. Hence they were pretty careful about washing feet, as a custom, for cleanliness and beauty. It was sometimes done in this way: The host furnished water to the party that came to visit him in his home, and the party washed his own feet. Sometimes it was done that way. Then sometimes again, in showing greater humility still, there were cases where the host took water and washed the feet of his guests. That was done at times. I refer you to some passages of Scripture to show this.

In Genesis xviii, 4, we read: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

Again, Genesis xix, 2: "And he said, behold now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways."

Again, Genesis xxiv, 32: "And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him." Don't you see? It was a custom of that country.

Genesis xliii, 24: "And the man brought the men into Joseph's house, and gave them water, and they washed their feet." No religious ordinance about it at all, but simply a custom of that country.

Judges xix, 21: "So he brought him into his house, and gave provender unto the asses: and they washed their feet and did eat and drink."

Again, II Samuel, xi, 8: "And David said to Uriah, go down to thy house, and wash thy feet. And Uriah departed out of the King's house, and there followed him a mess of meat from the King." You see, it was a custom.

Again, Luke vii, 36-44: "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head." Notice. It was the custom, when they came to feasts, for them thus to do.

Now as to the other method. I Samuel xxv, 40, 41: "And when the servants of David were come to Abigail to Carmal, they spake unto her, saying, David sent us unto thee to take thee unto him to wife. And she arose, and bowed herself on her face to the earth, and said, behold, let thine handmaid be a servant to wash the feet of the servants of my Lord." So in this case Abigail washed their feet as an act of great humility. She washed the feet of these officers who were sent by David to bring her unto him as his wife.

I do not deny that Jesus washed his disciples' feet. He did on a certain occasion. John tells us about it in the thirteenth chapter of his Gospel. I do deny that he commanded his disciples to wash feet, or any of us. Do you understand me? I say I do not deny that Jesus washed his disciples' feet; but I do deny that he commanded his disciples to wash feet, or that he has commanded any of us to wash feet. That brings up the issue. We are to imitate the spirit of Christ right along—that I admit; that I hold—we are to imitate the spirit of Christ in everything; but you must not expect that we can do or should do everything literally just as Jesus did it. That would be perhaps impossible. Jesus rode into Jerusalem on a certain occasion; we do not expect to go and ride thus into Jerusalem. The ancients taught object lessons very considerably. When Christ, on another occasion, wanted to teach his disciples humility, he took a child and set it down in the midst of them, and said, "except ye become converted, and become as this little child, ye cannot enter the kingdom of heaven." Must I always do that? When I am preaching, must I go out and borrow somebody's child, bring it in and set it down in the midst of you before I tell you how you can be converted? That was an object lesson Christ taught his disciples—an object lesson in humility.

Now I want to come fairly and squarely to the point. You want honor-bright. So do I. A large concourse of people has assembled here, some of you of the German Baptist church, some of you of the United Brethren church, some of other churches, some of no church at all. I am pleased to see you here. And what you want and expect of us is facts, solid facts, as to this matter. That is what you want; isn't it? You do not want any dodging, do you? You do not want any trickery nor strategy; you just want to know the truth, don't you? You

want to know whether feet-washing is commanded you to do or is not, don't you? If it is commanded, then you will do it. If it is not, then in that case you say it is not obligatory; and if that be the case, then our German Baptist friends accuse us wrongfully when they say that we do not keep the commandments.

Now, let me tell you. If brother Bashor, or anybody else that is here, will point me to one passage in Scripture where it stands in the form of a command, I will sit right down and stop this discussion, and let it end here, and I will say that on this proposition he whipped me. I have whipped him on two, most nobly, but I will give up that he has whipped me on this if he will find a command between the lids of God's Word for feet-washing. Do you understand me? Is not that fair?

Suppose, now, that he and I should differ as to what is a command. What ought to decide that matter? Why, we ought to take language properly and truly. It ought to be determined by our best writers on grammar what is a command, ought it not? They should know. Now, let me tell you what I will do. I think it is fair. Suppose that he and I should disagree on this matter. We do sometimes disagree. We sometimes agree. We are pretty good-humored fellows. There are not many fellows that will beat us in humor. But let me tell you what I will do. I was furnished the name awhile ago of the principal of your school here—Frank Balmot. He is not a United Brother, is he?

MR. MOORE.—Catholic.

MR. DILLON.—He is a Catholic. He is not a German Baptist, is he? I will do this: Mr Bashor and I will take all the Scripture that speaks of feet-washing to him, and if he decides that in any statement of God's Word it stands in the form of a command, I yield the point. Is not that fair? He is not partial. Or, you have several teachers in your school here, haven't you? I will submit it to the whole board and let them decide. Is not that fair? They are not partial to either of us. Now, I want to know of Mr. Bashor, in his next speech, whether he is willing to do that. Don't you say that is fair? It must be. They can tell, can't they? If they cannot tell, they are not capable of teaching your school; and they are, I have no doubt. You would not employ them to teach your school if they were incapable men. Why, I will submit it to any man who is a scholar, who is impartial upon this matter. I know that there is no command in God's Word for any such thing at all.

Now I wish to cite you to Harvey's grammar in relation to what is a command. I am willing to take any good grammar in use. Harvey's is recent, however. Let us look at the modes of the verb. Harvey's grammar, page 73. First notice the indicative mode. He says, "The indicative mode asserts a thing as a fact, or as actually existing; as, 'the man *walks*;' 'the house *was burned*.'" Then we come to the subjunctive mode. "The subjunctive mode asserts a thing as doubtful, as a wish, a supposition, or a future contingency; as, 'if this *be* true, all will end well;' '*had* I the wings of a dove;' 'I shall leave, if you *remain*.'" Then we come to the potential mode. It "asserts the *power, necessity, liberty, duty* or *liability* of acting, or being in a certain state; as, 'you *can* read;' 'he *must* go;' 'you *may* retire;' 'They *should be* more careful.'" Now we come to the

imperative mode—the mode that commands. “The imperative mode expresses a *command*, an *exhortation*, an *entreaty*, or a *permission*; as, ‘*charge*, Chester, *charge*!’ ‘*do come* to see us;’ ‘*lead* us not into temptation.’” Then he explains how one expresses one thing and another another. And I want you to notice that. He says: “the imperative mode may usually be known by the omission of the subject; as, ‘*write*’ (thou, you, or ye). It denotes a command, when a superior speaks to an inferior.” Jesus was superior to us, wasn’t he? We all admit that. There is none of us that will say that any man was equal to Jesus. We dare not say that. He was our superior. Now notice. He says “It denotes a command, when a superior speaks to an inferior; an exhortation, when an equal speaks to an equal; a prayer or supplication, when an inferior addresses a superior.” Now, it must be in the first case, if it comes from Jesus. It would be pretended, I suppose, that Jesus gave the command; certainly not the Apostles, for the Apostles never gave any such injunction, of course. That, I suppose, will be admitted. Hence Christ is a superior, and it denotes a command when a superior speaks to an inferior.

The infinitive mode we have still, which “expresses the action, being or state, without affirming it; as, *to write*; *to have written*; ‘he rose to speak.’”

Those are the modes, and of all those modes the imperative only commands.

Now let us look at this matter in relation to the Scripture statements. Here are the places that it is pretended we have the command: “If I then, your Lord and master, have washed your feet, ye also ought to wash one another’s feet.” Now, if you take that entirely together as one simple sentence, it would be in the subjunctive. It has the sign of the subjunctive, beginning with “if.” Or, it must be regarded as a compound sentence. If you, however, separate the last part, “Ye also ought to wash one another’s feet,” that is in the indicative mode. So that you have the subjunctive mode and the indicative mode here.

Again, John xiii, 15: “For I have given you an example, that ye should do as I have done to you.” That is potential mode—“should.” Every scholar here knows that *should* is the sign of the potential mode. “Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” The subjunctive mode again, and nowhere have you the imperative mode. There is no use, really, of our staying here long to determine this matter. I insist upon it, a command must stand in the imperative mode, and nowhere in God’s word is this in the form of a command. I am willing, and I want to know in Brother Bashor’s reply to me whether he is willing, to submit it to the arbiters that I propose—to the school teachers of this town, and abide their decision; or to the principal of your school, and let him determine whether it stands as a command anywhere or not. I will submit it. I will abide the decision cheerfully. If he says it stands in the form of a command, I will say Brother Bashor has gotten the better of me; I will yield; I will say he has whipped me on one point. If he decides in my favor, I will say I have whipped Brother Bashor on three points. That will be the way the matter will stand,

and perhaps more before we are through. That is the situation to-day. Now, if a man refuses to submit it to disinterested arbiters, I would think that he was a little doubtful about it, wouldn't you? If he refused thus to submit it, it would indicate that he was a little doubtful about it—a good deal doubtful. I know that Brother Bashor is scholar enough to know that it does not stand in the imperative mode; and he knows, too, that a command must stand in the imperative mode in the English language, according to its rules. He understands that very well. So do I. So do we all. Hence I say it is not a command. In the lids of God's Word it nowhere stands as a command. No living creature, with all the acumen that ever characterized men, can ever find it in that Word, anywhere. If Brother Bashor can think of some other persons that he thinks would be better fitted to decide that matter, I am willing to submit it to others. Every man and woman here who is at all expert in grammar, who is acquainted with the rules of grammar, knows that in the places that I have read—and if there are any others that he relies on, I do not know where they are, and I shall ask him to present them of course,—every one of you know that it never stands in the form of a command. It is true Jesus washed his Disciple's feet. As they were sitting down to supper on that occasion, they were striving with each other; they were ambitious; they wanted to know who should be greatest in the Kingdom. [*Time expired.*]

Mr. Bashor's Sixth Address.

Gentlemen Moderators, Ladies and Gentlemen.—I arise before you this afternoon in the negative of the proposition you have heard read, and upon which the gentleman has just concluded an address. Originally this proposition reads, "That feet-washing is an ordinance of the house of God," and I was expected to affirm it; but as stated by Mr. Dillon, there was some misunderstanding relative to the last proposition, in which they were expected to affirm their faith and practice, and we were expected to take the negative. Through the disagreement, that proposition was dropped. That is the reason why he affirms a negative. But it is all immaterial to me, so far as my meeting him upon these points is concerned, whether he has the first or last speech, because he does nothing but deny. He denied the first proposition; he denied the last proposition; he is denying this proposition; and he will stand in the negative until this discussion closes.

He defines what is meant by the term ordinance. I have Webster's definition of the term ordinance, and I prefer that, as given by Elder Quinter in the discussion between Quinter and McConnell. He says: "In defining the term *ordinance*, I shall accept the second definition given by Webster of that word; namely, 'an observance commanded.'" An ordinance in the house of God I understand it to be an observance in which all the christian brethren or Disciples of Christ participated. The difference between a common christian duty and a church ordinance is about this: A common duty is confined to individuals under certain circumstances, while an ordinance is confined to a particular class. Hence when a duty is confined to the members of the church in which they labor together in commemoration of anything, or in their duty in the church of God one to another it becomes in some way a church ordinance.

He says he is not opposed to feet-washing when it is needed. He only meant a little bit of sarcasm by that, and you should pass it over, if it is a little undignified. No man of ordinary intelligence disputes but what any one that has regard

for the laws of health and cleanliness will wash his feet as a common duty. Hence you will pardon his indirect thrust in that way.

He stated that foot-washing was an oriental custom. I admit that—that foot-washing has been practiced ever since men had an idea of the laws of health and a desire for cleanliness. But the oriental custom of washing feet was not anything like the washing of feet as practiced by Christ. He ran over those Scriptures very pleasantly; and should I admit all he said in regard to the oriental custom, I lose nothing and he gains nothing.

We might divide foot-washing under three heads: First, the ordinary or common foot-washing; secondly, foot-washing as a moral duty; thirdly, foot-washing as a christian ordinance; and all those Scriptures to which he referred, I believed, in Genesis, about, could be classed under the common or ordinary foot-washing, in which each individual washed his own feet for the express purpose of making them clean—to cleanse them from the filth that gathered on them as he passed along the road. As stated by Elder Dillon, they only wore sandals in those days. As they passed along the highway, the dust and filth gathered upon their feet, and it was a common custom, when they reached the end of their journey, that water was given them to wash the filth from their feet. Each one washed his own feet. That was what we would call foot-washing as a common duty; and it was confined to no particular class of men. It was just as much a duty for one man to wash his feet as it was for another, in the absence of any command from God. Such foot-washing arose through the necessity of the case; and all the virtue there was in it arose or was gained through complying with the law of necessity. That kind of foot-washing was prevalent in the days of Jesus throughout the land of Judea, and oriental countries everywhere, perhaps; and in the seventh chapter of Luke, to which he referred, where the Savior went to the house of Simon, and when the woman washed his feet and Simon reproved her—made mention of it—Jesus said, “Simon, when I came you gave me no water to wash my feet, but this woman has washed my feet with her tears.” Showing that the common or ordinary foot washing was in practice in the days of Christ where the traveler, when coming from a journey washed his own feet, in compliance with the laws of cleanliness and the laws of necessity.

Again, the passage that he referred to in Samuel, the instance of Abigail desiring to wash the feet of the servants of David. You might class that, though it is not at all improbable that it referred to something else, under the head of moral foot-washing—feet washing as a moral act. That is, where one individual washed the feet of another because of his inability to wash his own feet, or as an

act of courtesy or charity, and where it was done with the express object in view of cleansing the feet from the filth of the flesh; and all the virtue there was in this kind of feet-washing—feet-washing as a moral act, arose from the general law of necessity, and was derived from a compliance with that law, and the law of common courtesy. It was just as much the duty of one person to wash the feet of a friend if God had never given a command as if God had given a command for it. Neither feet-washing as a common act nor feet-washing as a moral duty was performed as a devotional exercise, or as a religious observance, but confined solely and wholly to the common laws which we have mentioned.

I turn now under the old law to Exodus xxx, 17, and show that while they had feet-washing as a moral act and a common act they also had it as a religious exercise—an act of reverence to God partaking of a religious character.

“And the Lord spake unto Moses, saying, thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein: for Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation they shall wash with water that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations.” Now, here is feet-washing commanded under the old law, in the imperative mode, if you please. We do not need to submit that to scholars. Any tyro in grammar would know that. Under the old law, we find feet-washing as a religious act, an act in obedience to the command of God and in obedience to that command alone. When the priest entered near the altar, there stood the command of God facing him, “wash your feet before you go near, that ye die not.” The penalty was death. Feet-washing under the old law was practiced in connection with the most sacred services of the temple, the house of God. There was not anything, probably, in the water; there was not anything, probably, in the mere application of water to the feet; there was not any great thing, probably, in the stooping to wash feet; but there was a great deal in the spirit of a man that would stand up and face that command of God in disobedience. The whole difficulty with which I have to deal in this discussion, is to get the gentleman to distinguish between the act of obedience and the spirit of disobedience that stands up and faces the command of God and refuses.

Now, I come down to the new dispensation. I will follow him along in his arguments. He says that Jesus did wash feet, but he does deny that we are commanded to wash feet, or that the disciples were commanded. That is not the

thing that he has to deny. It is not in the proposition. Yesterday he wanted to cut me off because I clung to the strict wording of the proposition, and even had the moderators to rule in his favor. To-day he comes up and takes an expression that he has heard among my brethren and spends the greater part of his half hour on that and not on the wording of the proposition at all. I simply call your attention to that. The proposition does not read that feet-washing is commanded. It does not read that it is a command, but it affirms that feet-washing is not an ordinance.

Now, I will tell you about that word *ought*, in the thirteenth chapter of John. It is translated from the Greek *ophilo*, which means or implies when translated correctly, *bound*. I have it translated here by Wilson. He wanted to throw a shade of suspicion against Wilson this morning (or was it yesterday?) by telling that Wilson was only a Soul Sleeper. Well, can't a Soul Sleeper happen to tell the truth once in a while? Is a man always false because he is a Soul Sleeper? Does that render him an incorrect scholar: Is that the way he serves a man because of his religious belief? It should be translated *bound*. But suppose that it is not. I will tell you how I look at it. Speaking to the Disciples, Jesus says: "If I, your Lord and master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." That is the language of Jesus to the Disciples, after he had washed their feet, pertaining to that subject.

Now, I will tell you a little how I look at this. Several months ago I stopped with a family in which there was a number of little children. I would hear the father say to the children, "Johnnie, you ought to do this." Johnnie would look up with a smile to his father, and then run right along and do what his father said he ought to do. I heard the mother say to the daughter, "Jennie, you should do this," and to the son, "George, you ought to do this," and the father would say, "You should do this," and, "you ought to do this." And I did not hear a whimper from those children; they ran right along and did what the father said they ought to do, and what the mother said they should. The conclusion I came to was that those were very obedient children. A few months after that I was in a family where the father would say, "You ought to do this," and then I would hear the children arguing among themselves, "father did not say I must, and I am not going to do that. I know he won't whip me. He never whips me when he says I ought. If he had said must, I would do it, because he would thrash me if I did not." I said that that was a very disobedient family of children. That is the difference. We represent that first family. We claim to be the children of God. We claim to have made that holy profession

that brings us to Christ and in his body, and we look to him as the author of all that we do; and when Jesus says, "Brethren, you ought to do this, and you ought to do that," we consider that it is enough for us to know that it is the will of Jesus that we should; and hence, because we love Jesus, and because we love the law of the Lord, and because we desire to have the spirit of Christ, we stoop to do that work. But the Elder is like that little boy that said, "If father would thrash me, I would; but he says I ought to, and I am not going to do it." That is about the position he occupies. That is about the exact position that we occupy here. Why, when I talked about the Gospel, he told you yesterday and to-day that it made no difference about the forms among us; but to-day, if the Lord would command it, he would do that, and thinks he ought to do that; but when the Lord has only expressed a wish or a desire that I should do it, that is strong enough for me.

Now, how strong is that term *ought* when used in a Scriptural sense? Paul says to the brethren, "Husbands, you ought to love your wives." Well, how about that man that comes to the conclusion that Paul does not mean what he says and he need not love his wife if he does not want to, and refuses and does not love his wife? Why, you will have trouble in that family. He will be an untrue husband. But if he does what the Apostle says he ought to do, he will be a faithful husband, will love his wife, and there will be no trouble between them. Or if you will show me a husband that loves his wife as the Gospel says he ought to, I will show you a wife whose little heart will beat with sympathy, and a pleasant family. Jesus says, "You ought to wash each other's feet, because I have given you the example."

Take again the case of Cornelius. We talked about that this morning. The Angel said to Cornelius, "Send to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side. He shall tell thee *what thou oughtest to do*." Then turn over to the eleventh chapter of Acts, and Peter, in rehearsing the matter to his brethren, says that the things that the Lord told him to tell them they ought to do were words whereby they should be saved. Don't you see the strength of that term? And the man who yields to what he ought to do is a true christian; and that is just where infidelity has hold of the world to-day. He has picked up an old song of Robert Ingersoll's—"honor bright." I say honor bright in this matter. If you want to have the spirit of Christ, if you want to have the spirit of the Apostles, if you want to have the true spirit of obedience, just simply submit to the wishes of Jesus. "If you love me," says Jesus, "you will keep my sayings." This is one of the sayings of Jesus—that the disciple *ought to* and *should*.

Now I want to show what his own "Discipline" says in regard to a man that will take the position that he is taking in this discussion, seeking to traduce the minds of his own members in regard to this. On page 11 of the United Brethren "Discipline" we read:

"We believe that the ordinances; viz., Baptism, and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be used and practiced by all Christian societies, and that it is incumbent on all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual. Also, the example of washing the Saints' feet is left to the judgment of every one, to practice or not. But it is not becoming for any of our preachers or members to traduce any of their brethren whose judgment and understanding in these respects is different from their own, either in public or in private. Whosoever shall make himself guilty in this respect shall be considered a traducer of his brethren, and shall be answerable for the same.

Now, how will this discussion look when it is printed? It is to be printed in book form; and when it gets out up here toward Ashland in a little congregation of United Brethren, in whose hearts I think is the love of God shed abroad in many respects, and in whose hearts is this one thing: That it is their duty and privilege to come together in the church and wash each other's feet—how will they stand, and how will the elder stand when he comes up before his conference as a man who is seeking to traduce the minds of his members, not in private only, but in public discussion before hundreds of people?

I call attention to this matter because to me it is a very solemn thing—a man not arguing to a closer service of God, but turning men away.

He wants me to submit it to scholars whether *ought* is binding. Why, I do not need to do that. If I was to affirm that feet-washing embodied in the proposition was a command, then it would have another turn. I simply see that the wish of Jesus is expressed in as strong a term as *ought*, and that is strong enough for me. I do not observe a command or serve God just because I *must* or go to destruction—just because it is in the imperative mode and I must obey it or go down to hell. I do not serve God that way. I serve God because I love him; and when Jesus says, "You ought to do this," that is enough for me. Jesus is the author and finisher of my salvation, and by having the Spirit of Christ and keeping his sayings I expect finally to sit down at the right hand of God.

Now, the difference between Jesus and Elder Dillon is this: Jesus speaking to the brethren in the church, says, "You ought to wash feet," and "you should." The Elder says, "You ought not. It is not commanded, and you need not." That is the difference between Elder Dillon and Jesus Christ. Jesus Christ says, "You

ought to," and I love Jesus just well enough to do what he says I ought to do; and I presume he does not do that. Hence he does not yield to the whole teaching of Christ.

He expressed a hope yesterday that some more of the Dunkards might be converted; talked about religion in the heart of a man—that you must get religion in the heart. I believe in all the heart-felt religion that he believes in. I believe in taking the whole Gospel. But when he talks about the Spirit and not the form—why, bless your life, what is the Spirit? What is the essence of anything? Talk about the essence of one of God's commands! When God commanded Noah to build the Ark out of a certain kind of wood—Gopher wood, I believe—suppose that Noah had built it out of white pine. Would he have retained the essence of God's command, when he thus deliberately departed from what the law giver had prescribed. [*Time expired.*]

Mr. Dillon's Second Address.

Gentlemen Moderators, Respected Hearers.—I most cheerfully accept, so far as it goes, of brother Bashor's definition quoted from brother Quinter as to what an ordinance is—"an observance commanded." You notice it has the command in it. That is his own definition that he brings forward—the definition that brother Quinter brought forward in his discussion with McConnell. It is a definition coming from their own side.

He divides feet-washing into three classes or divisions. First, as I understood it—I am not sure that I understood his divisions correctly—for cleanliness. Of course, that is proper. Then as a moral duty, in the sense in which he explains. That is all right. Then, in the next place, as an ordinance, and then he turns to Exodus xxx, 17, to show that it is commanded. Let us read Exodus xxx, 17. "And the Lord spake unto Moses, saying, thou shalt also make a ~~pl~~ea^lver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein: for Aaron and his sons shall wash their hands and their feet thereat." This was hand-washing and feet-washing both, in a ceremonial sense, by the Priest, in the old dispensation. "When they go into the tabernacle of the congregation they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations." Now, I know that brother Bashor would not say that that is the command that they go on now for feet-washing. I know he has too much good judgment to say that. They were commanded to offer sacrifices, too, were they not—to sacrifice animals? Are we to do that? No. Everybody here knows that that was not the command. If brother Bashor brings this forward as something sort of analogous, to show that they had some sort of washing under the old dispensation, I do not object to it. But I do not suppose brother Bashor would say that that is the command on which they rely; would you, brother Bashor?

MR. BASHOR.—I did not say that.

MR. DILLON.—You would not, would you?

MR. BASHOR.—I aimed to show by that that they had it under the old law.

MR. DILLON.—You would not say that that is the authority, would you now?

MR. BASHOR.—I will explain it more fully when I get up.

MR. DILLON.—I wish you would. That ceremonial, you know, was all abolished. There were a great many things Aaron was to do. It was directed how he was to dress, what offerings he was to make before he went into the tabernacle, etc. It would be the utmost of folly for a man to attempt to prove feet-washing from anything of that sort. Brother Bashor and all of our friends of the German Baptist church know that brother Quinter does not pretend, nor will my brother Bashor, nor any of you brethren, I am sure, that this is the authority for feet-washing. If it is, it is authority for hand-washing as well as for feet-washing. None of you will pretend that, of course.

He says that it is not in the proposition that it is a command. Let us see whether it is or not. I affirm that it is not an ordinance, don't I? Isn't that true? I affirm that it is not an ordinance of the christian church. He defined what an ordinance was, didn't he? He said it was an established usage commanded. Then it is necessary that it be a command, or else it is not an ordinance. Don't you see? It *is* in the proposition. He cannot get out of it. It is in the proposition. Brother Bashor knows that. I know he knows it. Every member of any church and of no church here knows that. I affirm that it is not an ordinance. Brother Bashor appears on the negative to show that it is an ordinance. Then, in defining what an ordinance is, he himself says that it is an established usage commanded, and it takes a command to make anything an ordinance. Now, if he fails to show that the New Testament Scriptures command it, he fails. There is no question about that. When he is up before you preaching, he may tell you it is a command. He can speak in a very sprightly way about it then. But now, you see he is pretty tame. Didn't you see how tame he was in his reply? Pretty tame. He is not very presumptuous. I think I have helped the spirit of the man. I think I am improving him. If I could have him with me awhile, I believe I could make a first rate fellow of him. I think he is getting better on my hands. I hope for a good deal from him. If he fails to show from the New Testament Scriptures that it is a command, he fails, and his cause goes down. There is no dodging that at all.

Now, in the next place as to this word *ought*. He thinks there is a good deal of meaning in this word *ought*—the Greek term *ophilo*. Now, let us see. He quotes a case under it. I will notice that. I want to notice the word a little, however. Here is a case where it is used—II Corinthians, xii, 14. "The children *ought* not to lay up for the parents." Does that command them not to do so? Is it wrong for a child to lay up anything for its parents? Is that wicked? Are they commanded peremptorily not to lay up for a parent in any case? No; Paul says virtually that there is usually no moral obligation, or it is not the regular course of things, that the child lay up for the parent, but the parent for the child. But do you understand that that forbids a child positively and is a command not to lay up anything for his parent in any case? Do you say that? None of you would, would you? Your good sense says, no; there might be many cases where it would be eminently proper for the child to lay up something for the parent.

Again, "He that plougheth should plow in hope," or, literally, "*ought* to plough." Here this original term is found. Does that indicate that a man **must** do it in that way, or that it is a command?

Again, I John iii, 16. "We *ought* to lay down our lives for the brethren." Is that a command? Do you observe that as an ordinance in your Church—laying down your lives for one another? Do you observe that? Why, you would soon be blotted out of existence if you should do that, wouldn't you? Well, here is the same original word used—*ophilo*. "You *ought* to lay down your lives for the brethren." Do you meet together once a year and lay down your lives? How long would your denomination last if you should observe that as an ordinance? What does that mean? That text will throw light on this subject. It means this: That if occasion should demand it, as a moral duty, not as an ordinance, you ought to be willing to do it—when necessity demands it. And so in this case. If a case of necessity should demand it, we ought to wash one another's feet. But we ought not to make the necessity. I must not make or cause the necessity of laying down my life for my brethren, must I? And hence I am not to voluntarily make the necessity for this.

In Robinson's Greek and English Lexicon we have something on the word *ophilo* that throws light upon it. He says: "Also of what the circumstances of time place and person render proper; to be fit and proper. I ought. That that the circumstances of time and place would render proper." That is, when there is an occasion demanding a thing.

Then he quotes: "Husbands ought to love their wives." Is loving your wife an ordinance of the church, I ask you? Is that a church ordinance? Why, that will multiply ordinances. I love my wife dearly, and she is a lovely woman. I judge you have a lovely wife too. But I never dreamed of thinking that loving my wife was an ordinance of the church. If it is, then a body has to get into the church before he can love his wife. Does not anybody love his wife that does not belong to any church? Some of you do not belong to any church? Are you keeping an ordinance of the church when you love your wife? No; it is only a moral duty; that is all. It is not an ordinance of the church. Don't you see how he comes out in every case?

Then he quotes another passage: "When Peter shall come, he will tell you what you ought to do." But unfortunately, brother Bashor, *ophilo* is not in the original there. I have a complete English-Greek Lexicon here giving every passage, and there is but one occurrence in the Acts of the Apostles, and that is xvii. 29, "We ought not to think that the Godhead," etc. That is the only passage. Brother Bashor missed the mark there; the word *ophilo* is not in the original there, and hence his argument about something required afterward does not hitch onto it. Don't you see? That is not in the original there. He made a miss there.

He refers to our "Discipline," and, Gentlemen Moderators, I never really knew before that our fathers in framing the "Discipline" were so careful, were so wise, in stating this matter. They do not call feet-washing an ordinance at all, as

brother Bashor read it, and he read it correctly, I think. "Discipline of the United Brethren Church," page 11. "First, as to traducing our brethren:" Traducing them means slandering them, or speaking lightly of them. If any of my brethren want to wash feet, I will not speak lightly of them; but if they ask me whether it is a command, I will tell them no. That is what I tell brother Bashor, and he cannot find any command for it; he may do his very best. Nor can any one that is here to-day, nor any one that is living on this globe. Our "Discipline" does call Baptism and the Lord's Supper ordinances; and when it comes to the question of feet-washing, that is submitted to the discretion of each one. It says, "Also the *example* of feet-washing." Don't it? It is careful and, it uses words properly, too. "The example of feet-washing." Not an ordinance. He has to maintain to-day that it is an ordinance. I affirm that it is not an ordinance. That "Discipline" of ours simply says, "The example of feet-washing." There was an example. Christ washed persons' feet, but not as an ordinance at all, and I am glad that the framers of our "Discipline" were so careful in this matter. We are very liberal in these matters in our church.

He says that he wonders what terrible explosion is going to take place—those are not his precise words—when this book gets away up near Ashland, where there is a Society of ours that has the love of God in them. I am glad to hear him admit so much. Wonder if they have all been baptized by trine immersion? I suppose they have. He says they have got the love of God in them, and I guess that makes a pretty good christian, don't it? They wash feet. I think I can tell what effect it will have on them. When they get this book and read, I think they will conclude that the days of its usefulness are past. When they see that brother Bashor, when all is said; could not find any passage of Scripture where it was commanded, they will conclude to put it away. I judge that will be about the result.

He referred to the fact that I proposed submitting it to scholars. He says that is not necessary. "It is not necessary," he says, "That it be a command." Did you notice that, my friends of the German Baptist church? He says it is not necessary that it be a command. He does not make a case unless it is a command. I say it is necessary to what he maintains. If he affirms the practice of the German Baptist church, it is necessary. If he cannot show it is a command, I shall tell everybody I see that I whipped him, and whipped him good. Don't you believe it? I will do it, and you all know it. He has defined an ordinance to be an established usage *commanded*, and unless he can show a command for it, he sinks not only before persons of other churches here, but he sinks before men and women of his own church. There is no doubt about it.

Now, brother Bashor, let me tell you what I will do. Yes, I will act that one expression of Ingersoll—"Honor Bright," if he did say it. I do not like the man Ingersoll so well, but I like that expression. If you will just hand me over a command of the New Testament Scriptures requiring feet-washing, I will stop right here. Just find it in the imperative mode, standing as a command, and I will stop right here. I will pause a moment or two and see if he will do it. I do not know just how you will report this part of it, my dear friend [addressing

the reporter,] unless you say that Mr. Bashor let expressive silence speak. That is about all. The fact is he cannot do it. He knows he cannot. He knows the weakness of his cause. If he was up in a pulpit speaking somewhere and I was not there, to watch him, he could give you plenty of commands—what he would palm off on you as commands. But now before me and before the light that is here, he cannot find it. He has left his Bible at home maybe. Something is wrong. Something out of fix.

There was an Universalist over in England who came to this country. His father had marked the old Bible finely for him, and marked the passages that he thought taught universal salvation. But on the way over to this country, in the packing and unpacking he could not find that Bible. It was gone. He had to take his Bible and read from the beginning and find his own Scripture, and it knocked all the Universalism out of him. Perhaps he has not got his right Bible here. He has Wilson's translation. Even a Soul Sleeper's translation cannot make out a case.

Now, I will just leave it in that way, and I will say that I am willing still to submit it to the teachers of the school here. If the teachers or the principal of your school here say that anywhere in King James's translation there is found in the New Testament a single passage that commands feet-washing, then I yield the case. He is not disposed to submit it. He did not accept of my offer to submit it, did he? He knows better. He understands it too well for that. He is down on his back, and he will never get up on this question. He is as flat as can be on this question. He will not get up. I will not let him up. He must either show that there is a command for it or he must yield the question. That is honorable, isn't it? He must show a command or yield the question. I say it would reflect honor to-day upon brother Bashor to rise before this intelligent congregation and say, "I know of no command for it, and a command is essential to its being an ordinance, and hence I yield the point. I can't make a case." That would be honorable. It would reflect honor upon both his head and his heart if he would say that. And I say to him now, when he goes out to preach let him not speak so lightly of others for not keeping the commandments. I can tell you it is not a commandment at all. He is bound to fail on this question. He never can show that it is a commandment at all.

He says that I talk about religion in the heart. Yes, sir, I believe that is the right place to have religion. Let a man get religion in the heart, and it will permeate his life. It will exhibit itself in all his conduct. That is what I love. It brings the man right.

He says the Lord commanded Noah to build an ark out of gopher wood. So he did. But he never commanded us to wash feet. No, sir. That he cannot show. If he can show it, let him do it, and I will yield the case. I will sit right down. If he can show a command for feet-washing I will yield at once.

Now, I wish to say a thing or two—there is not very much to be said—on this question. It narrows itself down to a small matter. It is just simply this: whether he can find a command for it or not. That is the essence of the matter. I hold him with a tight hand right there. If he does not find a command for it, he loses his case, and I gain it.

There is another reference to it aside from that in John. I wish to show you that passage and what there is in that. I Timothy, v, 10: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children." Is that an ordinance of the church—bringing up children? No. "If she have lodged strangers." Is that an ordinance of the christian church? No; that is an act of hospitality. "If she have washed the Saints' feet." It comes in right after lodging strangers. What did they do when a stranger came to their house? Why, as a matter of home civility to him, they washed his feet. And I suppose that preachers came around at times with dusty feet—and christians—and these persons washed their feet. It says, "the Saints' feet," too. I know that some quibble on that. Why, yes, there were christians in that community, and she would wash, among others, the feet of Saints. However, I wish you to notice that this may be as it stands here in the original either gender. It is where the genders concur, as you will see, if you look at your Greek Testament, and it is either gender; and it refers to washing the feet of all classes. It refers not only to men but to women. I can tell you that these good German Baptist people do not wash feet as Jesus did it, anyhow, I greatly fear. I tell you I have my serious fears whether they do. How did Jesus wash feet: He girded himself with a towel, poured water into a basin, and then he went and washed their feet, and took the towel and wiped them. Brother Murrey, of the German Baptist church, told me on the train the other day that the established usage was that one would go along and wash the feet and another come along and wipe them. Hence, in the genuine sense, they do not have any feet-washing. I insist upon it. But Jesus both washed and wiped their feet, and he says, "I have left you an example, that you should do as I have done to you." Didn't he say that? What did he do to them? He washed their feet and he wiped them both. I say you don't do it right. No, sir; if you are to follow the example of Christ, you don't do it right. You ought to wash and then wipe them, both. Suppose you should tell your little boy some morning, "My son, you go out and wash your face before breakfast." He goes out, rubs his face and washes it, and comes to the table all dripping wet. Would he have washed his face? No; you want to have him wipe it. There is embraced in the idea of washing his face wiping it, too, is there not? There is embraced in the idea of feet-washing wiping too. You don't have genuine feet-washing, at any rate. Do you understand me? Yes, you do.

Now, in this case it simply refers to an act of hospitality; that is all—lodging strangers, washing the Saints' feet, as an act of hospitality; that is all. It is what brother Bashor classes as a moral duty, even if it is the Saints' feet. There is no evidence in this at all—not a particle—that it was a religious ordinance, aside from that. There is no allusion to it in the Scriptures. This place, I mean, and in John xiii—those two passages are those that refer to it, and those are all.

Now, before I take my seat, I say to brother Bashor I want him either to produce a command or yield the question, one or the other. That is honorable. Our good Dunkard friends—our good German Baptist friends; I like to call them by their proper name—say, “you don’t keep the commandments.” I want brother Bashor to present the command, or I want never to hear that out of their mouths again—one or the other. If brother Bashor cannot do it, nobody can do it. He can look at all the Scripture that speaks of it at all; and if he cannot find it, it cannot be found. Why, I think we are going to have a revival. I would not wonder if I would get some church members. I wish I would. I tell you I believe in this heart religion that he accuses me of believing in. I believe in just what the Lord talked to Samuel about —“the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart.” That is what I believe.

Mr. Bashor's Second Address.

Gentlemen Moderators, Ladies and Gentlemen.—I shall follow the gentleman's line of thought as it was advanced in his last speech; and in following this line of thought I wish to be as careful and particular as I can, that you may properly distinguish between the arguments that shall be offered.

I referred in my last speech to Exodus xxx, 17, and stated that under the old law the washing of feet was raised to the dignity of a position in the house of God. I did that because I wished to show that God in former dispensations sought to present to the world his religion in the most simple and tangible form. The penalty attached to the non-observance of feet-washing then was death; and I will show before this discussion is ended that the penalty attached to the non-observance of feet-washing as taught by Jesus was separation from him. I can do that. I thought I would just let the Elder puff a little; it will do him good. I do not want to stoop down to the cracking of jokes as he has been doing all through, because it does not show the proper spirit of a christian minister, and I have thought it proper to give this discussion all the christian dignity—at least upon our side of the house—that we possibly could, and I have reason to believe that in the minds of the intelligent portion of the congregation who have attended this discussion it has had its proper weight.

He refers to Webster's definition. I stated that I accepted in part the definition given by Webster as to a church ordinance: That it is an observance Webster says, "An observance commanded." I hold that a church ordinance is an observance binding on the children of God, and shall proceed in a few moments to show that I am correct in my interpretation of the teachings of Jesus in the thirteenth chapter of John

He says that he has whipped me twice and will whip me this time. Don't you remember that day before yesterday I unthinkingly said that we were in a

fight or debate, and he said it was a "love-feast?" Did you ever know two brethren to have a love-feast and one whip the other? I suppose it is only a love-lick, however.

But enough of that. I just wanted to catch him up, and show you how a man will catch himself up sometimes when he is not looking. He wanted to appear very friendly then, but now, after the love-feast is over, he wants to make you believe he has given me a terrible thrashing. I do not say that I have given him a whipping. I came here to whip no man. I came here to defend the Gospel of Jesus Christ as it is taught and practiced by the church of God, and I have humbly and faithfully discharged my duty as best I could in the sight of God and before men, and now the result is with you. I think it beneath my dignity as a christian and a gentleman and a minister to boast to you of what I have done, but I want to tell you that if some men do not toot their own horn, it will not be tooted at all. As to the result of this discussion, I leave it in the hands of God, feeling that in the last day Elder Dillon and I will stand together before God, and we will meet you there at the judgment of Christ, and he will have to give an account of the spirit he has manifested in this discussion. So will I. He will have to give an account of all he has said. So will I. And you will have to give an account of how you have acted and how you have applied it in life, and so will we. This, I say, is a very solemn matter, and hence I do not want to drop the spirit of Christ and take up the boastings of Ingersoll.

I quoted the passage in John xiii where Jesus says, "You *ought* to wash one another's feet," and stated that the term *ought* is translated from the Greek *ophilo*, which implies an obligation. Elder Miller, who is both a logician and a scholar, in his work "The Doctrine of the Brethren Defended," says that *ophilo* is used in the sense of being bound to pay a just debt. He says on page 244: "It occurs in the New Testament about thirty times, and always expresses a binding obligation." For examples, he quotes Ephesians v, 28: "So *ought* men to love their wives," which I quoted awhile ago, and I John, iv, 11: "We *ought* also to love one another." "Now, no one would pretend that because these are not in the imperative mode they are not binding obligations; for certainly the duty of husbands to love their wives, is also given in the imperative mode, and of the brethren to love one another, is as binding as any command given in the imperative mode." He says that it is just as binding—that the brethren ought to love one another, translated from the word *ophilo*, and I leave it to the nice discrimination of scholars and to the general intelligence of this people that it is just as binding as any command given in the imperative mode. "In addition to the word *ought*, we shave the language, 'ye *should* do as I have done to you.' And Webster say

should is everywhere used in the same connection and in the same sense as *shall* as its imperfect. It also expresses duty or moral obligation; as 'he *should* do it, whether he will or not.' Here Webster gives the meaning of *should* as expressing an obligation in the most positive manner. But if the words *ought* and *should* be taken in the mildest form of indicating duty, it then leaves nothing in this argument, because it is our duty to obey the will of our heavenly Father, no difference in what mode that will is indicated."

Now I will tell you why I did not rise up and answer a moment ago when he made that bluster. It was because the question and the way he placed it I cannot find in the New Testament anywhere. The question was to show him feet-washing commanded in the imperative mode. I can show him where it is commanded, where it is just as binding as if it was in the imperative mode. I have quoted these Scriptures. I know it is not in the imperative mode; but I know that while it is not found in that mode, it is found in the Scriptures, and is just as binding as though it was in that mode.

Now, I call your attention again to the thirteenth chapter of John, and begin reading at the sixth verse. "Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."—Showing that it did not pertain to the cleansing of the filth from the feet, but to something that Peter did not understand. "Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me."

Now, Elder, I will ask you a plain question. Suppose that Peter had continued in his refusal to have his feet washed—would Jesus have cut him off and not granted him any part with him? That is a fair question, asked from the basis of the Scriptural statement. Jesus said to Peter, "If I wash thee not, thou shalt have no part with me." Now, Jesus either told the truth or he told that which he did not mean. The question for us to determine is, did Jesus mean what he said or did he mean something else.

He made a wonderful dash among you awhile ago, and said that the word *ought* was not found in the imperative mode, and then he wanted to leave it to scholars and everybody else. While I admit it is not in the imperative mode, yet I say it is just important enough in that instance to cut Peter off forever from the Lord if he had persisted in his refusal to be washed. Now, you can get that; I know you can. These young gentlemen that laughed so awhile ago can see it, and the importance of it. I want men when they come here to come here and look into the truth, and not laugh at what I say. I want them to see where the Gospel is and where the teaching of God's word is, because they are dying men and dying women, and they ought to seek to live just as close to God's law as they possibly can, for when we have done all, the whole thing that God has commanded, we are only "unprofitable servants." Jesus said to Peter, "If I wash thee not, thou shalt have no part with me." Was that binding? Was that strong enough for Peter? And then Peter submitted, and said, "Not

only my feet, but my hands and my head.' Then Jesus said to Peter, "He that is washed needeth not save to wash his feet * * * * And ye are clean, but not all." Why were they not all clean? It says in the eleventh verse, "For he knew who should betray him; therefore said he, ye are not all clean." Peter was not washed, and yet, so far as the flesh is concerned, he was just as clean as any of the brethren who were washed; and Judas, who probably had been washed, was filthy in heart; going to show that it did not pertain to the common feet-washing and cleansing the filth and dirt from the feet, but that it pertained to the cleansing of the heart, and this is why Judas was filthy, though he may have been washed, and why Jesus said to Peter, "You don't understand it now, but you will after awhile."

Now, there is just how binding feet-washing was then. And I go back to the thirtieth chapter of Exodus, and read that under the old law God said that the man who refused to wash his feet and his hands should die and be cut off, and that feet-washing back there was raised to the dignity of a position in the house of the Lord. I come down to the life of Jesus, and in the most solemn manner, and among the most sacred services of his holy house, he raises feet-washing to the dignity of an institution, and attaches to it its penalty, and says, "Peter, if you will not submit, you shall be cut off forever." The penalty is the same under the new that it was under the old, that of cutting off, and having no part with Jesus and his disciples. The Elder can make a terrible blow about the imperative mode and talk about it till doomsday, but he never can evade the force of that. I turn over to the tenth chapter of Acts, where Peter, speaking of the salvation of the world, says: "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." If God would have cut Peter off if he refused to submit, and will not cut us off to-day if we refuse, God is a respecter of persons.

Now then, I want to notice his criticisms. It is just as I told you it would be—the gentleman is seeking to make things as dark as Egypt where they ought to be light. In the whole course of this discussion, he has not pointed you to one single tangible thing by which you can know, seek and obtain the way of life. He has it all spirit, and no command. Just like the Irish gentleman that went out west and planted a field of corn. I do not want you to laugh at this. The first year the vermin ate up the outside rows of his corn, and he said, "I will fix it next year so that they will not eat up the outside rows of my corn." Somebody said, "Pat, how will that be?" "Why, bless your heart," he said, "I am not going to plant any outside rows; I am going to have them all inside rows." Why, don't you see if he did not have outside rows he could not have inside rows? That is about as logical as the gentleman's "all spirit," and this inward religion, and inward grace, and religion in the heart.

He referred to their "Discipline," and when I tried to show that the term *ought* implied an obligation and a duty which we are bound to do, as where the

Bible says, "Husbands, you *ought* to love your wives," you notice how he evaded the force of that. He did not meet it fairly, as I expected, and that is what has surprised me during the whole course of this discussion. I was told that I would meet one of the representative men of this church, and I expected to meet a man, from a church that laid such claims to dignity, and politeness, and truth, and spirituality, who would not evade—

MR. DILLON.—[*Interrupting.*] Gentlemen Moderators, he dare not reflect on me. I want him to recall that, or he violates the rules.

MR. BASHOR.—I can't do that.

MR. DILLON.—You won't do it?

MR. BASHOR.—Can't do it.

MR. DILLON.—Do you prefer violating the rules?

MR. BASHOR.—I have not violated the rules.

MR. DILLON.—You reflected on me.

MR. BASHOR.—I think you have not considered it fairly.

MR. DILLON.—We are to consider each other of equal honor and scholarship, and you have reflected on me.

MR. BASHOR.—All right, I will take it back; but I have said it, anyhow.

THE PRESIDENT MODERATOR.—Brethren, exercise a little caution about these things.

MR. BASHOR.—I stated in my argument based upon that term *ophilo*, or *ought*, that it implied an obligation; and then, when he came around to where it says, "Husbands ought to love their wives," did you notice how he answered that? "Why," he said, "that don't mean a church ordinance, does it?" Well, nobody argued that it did. I only argue that the expression, "You *ought* to love your wives," was binding upon husbands—just as binding, too, as if it was in the imperative mode, or any mode whatever. I did not intend to teach by that that the husband should love his wife as a church ordinance. I meant to show that it is binding, and that it is just as binding when it relates to common matters as when it relates to the greater matters of the law.

He turned to I Timothy, v, 10, and I will follow him there, and note the exact language used by the Apostle. In speaking of a certain number of widows to be taken into and cared for by the church, he says: "Let not a widow be taken into the number under three score years old." And now remember that these are to be tests—are conditions upon which she shall be received into that special number, and certainly, if they are conditions, they have a force or weight in connection with her christian life and character. He says, if she be "well reported of for good works." It is her duty to do good works, as though no command had ever been given. "If she have brought up children." It was her duty, a common duty, to bring up her children right. It was her duty as an act of courtesy and humanity to do good works, as a citizen of the country in which she lived. "If she have lodged strangers." That was her duty—the common spirit of charity, by which every man should be governed. It is his duty to entertain strangers. "If she have washed the Saints' feet." Now, while he speaks of doing good works, he speaks of it in the ordinary way; and let me

tell you that it is a common affair, because it was just as much her duty to perform good works in the absence of any command as it was when a command was given. "If she have lodged strangers." That is a common duty, a duty that we owe to humanity, and it was just as binding upon that lady without a command as with a command from God. To bring up her children right was her duty. But when it comes to feet-washing, he puts it differently. He says, "If she have washed the *Saints'* feet." That is the kind of feet-washing—feet-washing confined to the Saints—confined to a particular class; and I affirm that it is the same feet-washing taught by Jesus in the thirteenth chapter of John, when Jesus told Peter, "If I wash thee not, thou shalt have no part with me." Then after he had washed their feet, he said: "Ye ought to do as I have done to you." That is, wash one another's feet. He confined that feet-washing to the Saints. Let me tell you that Jesus instituted that feet-washing in a church capacity, not in a family relation—not in a common relation. He instituted it in a church capacity among believers, or among Saints, and the Saints only, in the church; not to cleanse their feet, because in Judas's case we find that it pertains to the heart. After awhile, Paul comes up at Ephesus, and speaking of the qualifications of good women, says of one, "If she have washed the Saint's feet." How do we know what kind of feet-washing that is? We know it is the same kind of feet-washing that Jesus commanded, because it is confined to the same class of people—among the Saints, and among the Saints was not a family duty, but in the church, among believers, as Jesus had commanded it. Suppose we ask, how did the widow know that she was to wash feet? How would she know how to wash feet? Why, she was pointed back, probably, by the disciples when they preached, to the night on which Jesus was betrayed, when he washed feet, and told just how Jesus washed feet to set the example, and she followed it; and hence it is the same kind of feet-washing; and all the cavilling that any man on earth can do cannot evade that point, that it is the same kind of feet-washing that Jesus commanded, because it is among the Saints, and is placed as a qualification, as a condition of membership in an exalted position in the church.

He says that we as a people do not wash feet as Jesus did. There is a difference of practice among us. Years ago, when we washed feet, one washed and another wiped. It was then argued that as Jesus used the arms of his body in washing and wiping feet, and as we are the members of his mystic body, it makes no difference about how it was done; the body of Jesus does it—the spiritual body, as his temporal body performed it. But in the last ten years we are changing very fast to what is termed the single mode, where one takes a towel and girds himself and washes and wipes both. We are changing. Hence I say that his argument is worth nothing. I prefer to follow the example of Jesus in this. We wash feet as Jesus did. When we come together to take the communion, we come together as Jesus did. He came, together with his disciples, to take the communion, and on that communion occasion, when they were together in the upper chamber, partaking of the supper and of the communion, the first thing he did was to wash their feet, and he did not wash them to cleanse them from filth. And now when we come together to wash feet, we come together as Jesus did—among the Saints—united together around the

Lord's table, as Jesus was with his disciples; and when we are around the Lord's table, then we rise from the table and wash each other's feet—follow the example of Jesus. It relates to the purification of the heart, and not to the cleansing of the feet from the filth of the flesh. When we have washed feet, we then eat the supper and take the communion—all confined among the Saints as Jesus confined it. Jesus says, "*You ought to*"—as, when a man owes a debt, he ought to pay it. It implies an obligation. When a man owes you a debt, don't you think it is his duty to pay you that debt? He ought to—it is his duty. And when a man has a wife, it is his duty to love her. I am happy to hear Mr. Dillon say that he loves his wife. I hope he loves her as the Gospel teaches, and is just as tender to the little woman, as the spirit of our great christianity demands that he should be. The Scripture says that he ought to love his wife. He says he does, and thanks God for it. The Scripture says he ought to wash the Saints' feet. He ought to obey it in the same way. [*Time expired.*]

Mr. Dillon's Third Address.

Gentlemen Moderators, Respected Hearers.—I appear before you to continue the discussion, affirming that feet-washing is not an ordinance of the christian church.

I wish to notice some matters that my brother referred to in his last speech this afternoon. He referred again to Exodus xxx, 17. He spoke of that matter of feet-washing as to Aaron as being "raised to the dignity of an ordinance." It was not. There is no Scripture at all that states that it was an ordinance. And then, at any rate, whatever it was, I know not why he continues to quibble about this matter. He surely does not found feet-washing on that ancient typical institution of Aaron. He surely should not. It is not wise to linger there.

He says that he could not stoop to cracking jokes as I did. Well, he has been cracking jokes about as much as I have. He even got so low down as to tell a flea story. Compared himself to a flea, too, that you could not tell where to find. That is a pretty good illustration of him, too.

He then quotes again the definition that he had first given, without any qualification, quoting it from the Quinter and McConnell debate, saying that it was an "ordinance commanded." He now says he only takes that definition in part, leaving the "commanded" out. Then he gives up, does he, that it is a command? If it is not a command, it is not an ordinance; cannot be. It is necessary if it be an ordinance that it be commanded. That is one element necessary. Not everything that is commanded is an ordinance, but it is necessary to an ordinance that it be commanded. That is not commanded.

He said I denominated our meeting as a love-feast and then spoke of whipping him. Well, when I whip him so lovingly and kindly as this, it is a love-feast of the brightest and best kind, I assure you. I do not strike him physically, but morally, of course—I hit his views, and he does not get along nearly as well, they tell me, as when he is preaching.

He says there are some persons who, if they do not toot their own horn, will have nobody to toot it for them. Very well. I judge I will have about as many helps to reverberate what I say as he will have, and I am getting along exceedingly well as I feel well assured.

Then he gets solemn. He says we will meet in the judgment. I know that, and I go to the judgment with the solemnity of a minister of the Gospel, telling people the truth of God—that feet-washing is not a command. Dare he go there telling me that men cannot get to heaven without feet-washing? He has virtually asserted that in this discussion. I will show you where he did it eventually, along in this discussion. It is narrow, exceedingly narrow, for a minister so to speak in relation to a matter like this.

He then gives a quotation from a work of his—Miller's work. Who is Miller? Why, he is a minister of the German Baptist church. So he is. Why didn't he tell us that? Why, of course Mr. Miller would speak in favor of feet-washing. You would naturally suppose that. Suppose I should come in and quote some authority from a member of our church holding certain views. It is generally considered that such works are partial. A German Baptist minister writes a work in which he refers to this subject of feet-washing, and then the gentleman comes in and quotes from it.

He says that this term that we are speaking of means being bound to pay a just debt—is used thirty times, and always means a binding obligation. Very well. But that does not meet the case. He must discriminate between an obligation and an ordinance. It does not meet the case at all. He cannot raise it to the dignity and prominence of an ordinance, by any means. And then this man puts all the stress in his power on it—all he can—more than it will bear, I assure you. Now, he says, it is just as binding as a command is. He yields, virtually, in that that it is not a command. He has to do that. He would not submit this question to the teachers in your public schools here, as to whether it is a command or not. He knew he would be defeated if he did that. But now he says it is just as binding as a command. I say it is not. A command exalts a thing above the assertion of an obligation in a moral sense.

Then again, strange to tell, he says, "I can show you where it is commanded," and he refers to John xiii, 6, where he supposes it to be commanded. Let us see, now. "Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet." What was the situation? Here was the blessed Jesus in this situation: They had just rested down, according to their custom, to supper, and he saw the disciples disputing about which should have the prominence in seats or positions there. They were much disposed to such ambitions as that. Luke tells us that there was a strife among them just at this stage or at this juncture, and now Jesus rose up from supper, and, to teach them that they should not be striving to find out who should have the most prominent places, but that instead of that they should serve each other in acts of humility and lowliness, he stoops to the most menial act. That was the great lesson that he taught them—taught them not to be ambitious for place. No wonder, when he comes to wash Peter's feet, that Peter cannot endure it at all! "Why, you, Master, stoop to wash my feet? I cannot submit to that. It is too humiliating for you to wash my feet."

"Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter." Now notice. Christ shows him that he does not fully understand now what the intention is, but he shall know hereafter. How hereafter? Why, just pass on to where Christ explains it. He says: "Ye call me master and Lord"—that is a superior, a teacher.—"Ye call me master and Lord: and ye say well; for so I am. If I then, your Lord and master, have washed your feet; ye also ought to wash one anothers feet." 'If I have stooped to the lowest and most menial service for you, you ought, instead of quarreling and fussing about who should have the highest places, to stoop to the lowest acts of kindness and of help and ministration toward others.' That is the explanation. That is the thing that Peter did not understand, that he promised to explain to him, and did explain to him. "For I have given you an example," he says, this great principle of love and service one to another. "That ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." They were to do acts of kindness and love and humility toward each other, and exhibit this principle. Then he alludes to it further. "Peter saith unto him, Thou shalt never wash my feet." He was an impetuous sort of man. He says, "You shall never wash my feet. It is too humiliating. I cannot submit to it. You shall not wash my feet." Jesus answered him, if I wash thee not, thou hast no part with me." Now notice. Simon Peter then becomes immensely willing. He says, "Lord, not my feet only, but also my hands and my head. You may wash me all over now, if you wish." Then Jesus explains to him the whole matter: "He that is washed needeth not save to wash his feet." The translation that is here given obscures the sense very much. Dr. George Campbell, in his very excellent work, gives a very fine translation, and brings out the meaning with great care there; and I should like to read his translation for you, for it brings out the meaning as ours does not. Dr. George Campbell, of Scotland, says: "He who hath been bathed needeth only to wash his feet." What does that mean? Why, before going to their suppers, they had been in the public baths bathing, and Peter was clean excepting his feet. In walking from the bath to that place the dust had gathered upon his feet. Jesus says, "You are clean, the rest of your body, except your feet. I don't need to wash your hands and your head; it is only your feet that need washing." And that shows that he was doing it for two purposes: First, they needed their feet washed. They had been in the public baths and were clean otherwise physically, externally, excepting their feet; their feet were not clean; and hence Jesus explains, "He who hath been bathed needeth only to wash his feet," the rest of his body being clean. And then it was for the other purpose, which Peter did not understand when Jesus approached him, that of teaching him and the rest of his disciples a wonderful lesson of humility and service toward others.

I have sufficiently explained this matter to show up the nature of this Scripture. One more matter just as to this. My brother refers to the fact that Peter's resistance would insure his separation from Christ. Well, a spirit of rebellion against Christ, of course, is wrong at any time. Peter resisted Christ in this matter, of course, and Dr. Scott says, in his commentary upon this passage, that it was not so much the idea of the feet-washing as it was the idea of a spirit of rebellion against the Master in the heart of Peter at that time. So that that was what was alluded to by the Master.

Then he said—I marked his words with care—brother Bashor said, “I admit it is not in the imperative mode.” Then it is not a command, for every command must stand in the imperative mode. You cannot have a command, grammatically, as every grammarian that is here to-night knows, without putting it in the imperative mode. He says, “I admit it is not in the imperative mode.” That is all I ask him to do on that point. Hence it is not a command; and his cause falls and sinks, and he cannot maintain it.

Then as to the passage “ye are clean, but not all.” Therefore it refers, he claimed, to a moral washing. Now, you know how frequently Christ took the literal as the representative to set forth things in the moral sense; and he took occasion to speak of Judas in this sense, under this figure; but no reference at all to feet-washing cleansing them morally. Christ never pretended that feet-washing would cleanse them morally. I can tell you it is this abuse of these things that is destructive of the theology of men. Attaching importance to external matters to cleanse a man's soul is folly.

He says that I make a terrible blow. I have a right to do that. When a man makes a point, and when he feels that he has a good case, he has a right to speak of it with assurance, of course. I speak with assurance because I know I have the facts in this case. I am as certain I have the facts in this case as I am certain of my existence.

He gets up an illustration in relation to the importance of forms—the outside row question. You remember, those of you that were here. A man planted a field of corn, or something else, and the outside rows were eaten up by the grasshoppers, or something else—some sort of vermin, and then he determined that he would not have any outside rows the next year. And he illustrates what by this? Why, the necessity of outside things; just right. Well, Jesus found some things right outside that were very bad on the inside. He told the Pharisees they were like whited sepulchres that indeed appeared beautiful outwardly to men, but within were full of dead men's bones and all uncleanness. I insist that it is the inside part that is to be right, and then the outside comes right.

Then the question as to I Timothy, v, 10, was up again. These widows were to do good works. That was all right; no objection to that. But were those good works ordinances? No. They were to bring up children. Was that an

ordinance? No. They lodged strangers. Their reception into a certain number was conditioned upon these things. They lodged strangers. That was not an ordinance; it was a matter of hospitality to entertain strangers. They had washed the Saints' feet. And now notice. Are the ordinances of the church committed to old women to administer? Is it not a rule of theology that the ministry is to administer the ordinances? Dr. Watson says so. He claims that the ministry is to administer the visible signs of communion—the ordinances. My brother, according to his interpretation, would set the old women of the church that were past sixty to administer the ordinances of the church. He had better get them to baptize for him and save him getting into the water, hadn't he? Get the old women past sixty to do that. It is not the old women's place to administer the ordinances of the church. By no means.

He says that she could do it without a command. So she could if she wanted to do it on her own hook. A body can do almost anything, I suppose, if he has ability and opportunity. But he says she could do it without a command. Yes, it is not commanded, that is the reason.

He says, "How would the widow know about washing feet if it was not a religious ordinance?" Why, all over that country it was a custom—you all know that, and he knows it—it was a custom all over that country to wash feet, as a matter of courtesy toward a stranger or friend when he came in.

Then he had one of the most mystical interpretations of Scripture that he said some brethren had that I ever heard of, and I have heard some mystical things that the Gnostics held. But he had the most mysterious, mystified, intricate sort of thing I ever heard of, I think, in his interpretation of a passage of Scripture. I don't know that I can state it correctly, and yet I will do as well as I can. Jesus's arms extended from his body; we are in some sense the body of Christ; and hence when two or more wash feet it is all the same body. Did you notice that? Is not that a strange interpretation of Scripture? Jesus, the Scriptures tell us, is the head of the body, the church. He is getting things divided up pretty strangely, I think, in his theology. It is a strange way to get out of the trouble. What was the trouble? I said that they did not follow the custom of Jesus in washing feet, for he both washed and wiped feet, and they have one person wash and another wipe them, and hence they do not imitate the example of Jesus.

Now to a continuation of my argument, for I have reviewed matters that he has presented. It was not observed by the Apostles. Now, you notice, I am affirming a negative. It is always difficult to affirm a negative. It puts a man to disadvantage. But here is the idea: In the Acts of the Apostles it tells about their baptizing; it tells about various other things that they did; but never once does it say that they washed each other's feet, does it? Would it not have been natural for it to come in somewhere there? In the Epistles no allusion to it, except that Paul refers to the act that certain aged widows must have been

hospitable and lodged strangers, and washed the Saints' feet. Aside from that, there is no allusion to it at all. So that the Apostles did not observe it; and they understood it, I judge; and if they had understood that Jesus designed its perpetuation, they would have observed it. They did not so understand it, and it is no use for my brother to say that it was commanded, or it was required, and therefore they observed it. That is the point in dispute—whether it is commanded or not. No, no, it is not in dispute. He says it is not in the imperative mode, and hence it is not commanded. He cannot even say it was required and therefore they did it, because that is reasoning in a circle, and it is not admissible.

Then there is no history showing that the primitive church did it. I have the testimony of very able men, such as Olshausen, that it was not observed by the primitive church, and of others. Olshausen speaks respectfully and kindly of the denomination with which my brother is connected, and then makes a quotation that I shall give you after awhile in relation to this matter. They did not observe it. It was not regarded as binding. Not until you get down the centuries sometime do you find it. Is it thought by scholars and men of integrity and eminent knowledge of the Scriptures that it should be observed? No, sir, it is not. Our ablest divines and theologians and commentators, who have given their lives to the study of God's Word and the idioms of those words and their peculiarities, say no. I have a number of them on hand and can show them up.

Then again, it was never practiced in the public assemblies of the church. Our German Baptist friends deem it proper to observe it in their public assemblies. You have not a particle of evidence that either Christ or the Apostles ever observed it in the public assemblies. They were in the relation at that time of a family met together, as I shall show eventually when we come to the next subject, to celebrate the Paschal supper. There were thirteen of them, likely, together. Their customs required at least ten. If families were small, they were to bulk together. They were in the relation of a family, though truly parts of families in this instance. Yet it was in the relation of a family, partaking of the Passover, and it was not performed in the public assemblies—not in the churches; and hence there is no example for so practicing it. To my knowledge, there is none of the learned expositors, commentators or theologians that regards it as an ordinance; and now I want to show you as to this matter a little.

First of all, Jameison, Fawcett & Brown, on the Scripture "ought to wash," say: "Not in the narrow sense of a literal washing, profanely caricatured by popes or emperors, but by the humblest service one to another."

Jacobus, in his notes on the Gospel, says: "It was neither called for nor fit except where sandals were used, and then it could be practiced as a work of love, like any other loving service."

Again he says, "Not that you should do the same thing, but similarly." Carry out the spirit in services one to another, is the idea.

Clark says: "That is, ye should be ready, after my example, to condescend to all the weaknesses of your brethren—to be willing to do the meanest offices for them."

Dr. Albert Barnes says on "ought to wash": "Some have understood this literally, instituting a religious rite which we ought to observe, but this evidently was not the design." "This evidently," says Dr. Barnes in all his candor, "was not the design." "It was not observed," he says, "by the Apostles or early christians as a religious rite."

Longey says: "The outward foot-washing is too climatic in its nature, too closely connected with the difference between sandals and shoes, to be adapted for a universal rite. In many places it is more necessary to shoe the feet; in the polar regions to warm them." [*Time expired.*]

Mr. Bashor's Third Address.

Gentlemen Moderators, Ladies and Gentlemen.—I am pleased to appear before you at this evening session for the farther investigation of the proposition now under discussion. I am pleased, too, to see my brother exercising such earnestness and such gentlemanly deportment in this evening's address. Some things to which he referred I wish to call your attention to as briefly and yet as explicitly as possible. He again referred to Exodus xxx, 17. I thought in my last address that I made that matter plain, and that there would be no misunderstanding between us in regard to the force that I intended it should carry with it in this discussion. I referred to it simply to show that while the washing of feet may be considered a very low act among us, yet God placed it under the old dispensation in the tabernacle among the most divine services of his house, and then argued that if God would raise it to the dignity of a religious act under the old dispensation, should it be considered anything peculiar or uncalled for that God should institute something of the same character in the christian church? I showed, too, that under the old dispensation the penalty of its non-observance was death, or separation from the congregation of God's people; and then I came down to the thirteenth chapter of John and showed that Jesus made the act of feet-washing a service in the house of God under the most solemn circumstances of his life. In the evening before he suffered upon the cross, at the place appointed to eat the supper and partake of the cup and loaf, he introduced the act of feet-washing; and the penalty of disobedience attached to the non-observance of feet-washing at this time was separation from God. However, I will call attention to that again before the evening passes over.

He tells you that he goes to the judgment of God solemnly and willingly, testifying that feet-washing is not a command. And I shall go through life preaching the Gospel, and testifying everywhere where I shall be called upon to preach the Gospel that the disciples of Jesus ought to wash one another's feet or wash feet among each other, because Christ set them the example. That is the difference between the course that he will take and the course that I will take through life. He will pass on telling men they ought not; I will pass on telling them that they ought to wash feet. I use the language of Jesus when I preach; he uses language that Jesus never used and in the precisely opposite sense to the language that Jesus did use concerning the same matter.

He says that I admitted it was not a command. I admitted this: that it is not given in the English King James's translation in the imperative mode; and to this I will refer again. But I referred to the term *ought*, or the word *ophilo*, as translated in different passages in the English, and it implies an obligation as strong as a command could possibly be; and I call attention to a passage—I have not looked to see whether it is the same word translated *ought*, but it is the same word in the English. I cannot just refer to the chapter; probably brother Dillon can when I mention the circumstance. Jesus relates the circumstance of a certain man that went to a far country. Before he started he came to his servants, and he gave one five talents, another two talents and another one. After awhile he returned, and came to the man to whom he had given five talents, and the man brought out the money and said, "See, here I have gained other five," and turned over the ten talents to the master. He said, "it is yours. Take it." Then the master said, "well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many." He came to the one to whom he had given two. This one had also speculated or traded and gained other two; hence he gave him four. And the Lord repeated the same "well done, good and faithful servant." Then he came to the man to whom he had given one talent, and this man brought out the talent and said, "I knew that thou was an austere man; that thou gatheredest where thou didst not strew, and that thou reapest where thou hadst not sown, and I buried the talent, and now here it is. It is yours." What did the Lord say to him? Why, the Lord said, "you *ought* to have put that money out to usury," or, "*should*." "You *ought* to have put that money out, that I might have received mine own with usury when I came." He tells him what he *ought* to have done. He *ought* to have put that money out on usury. Then he turned to his fellow-servants and said, "take him and cast him into outer darkness." What should he cast him into outer darkness for? Simply because he did not do as the master said he ought to do.

Now, there is *ought* in the bible sense. That is the meaning of it in the New Testament. That is the meaning that Jesus attached to that word—cast him into outer darkness, just simply because he did not do as he ought to have done. Yet Elder Dillon says it is not a command. It is as strong as any command could possibly be.

In speaking of that circumstance concerning Peter, he says—quotes some author, I believe, or probably it is original with me; I don't remember—that it is not feet-washing, but the spirit of disobedience that refuses—the spirit of insubordination. That is precisely the interpretation I placed upon the passage—that it is not so much the literal act of washing the feet, but when a man comes up and refuses to wash feet it shows a spirit of insubordination, and therefore it is not the literal application of the water, but it is the spirit of obedience that yields to the command and follows the example of Jesus in everything or anything, or the spirit of insubordination that refuses to comply with the wishes of the Lord.

He says he has a right to make a terrible blow if he wants to. Of course, he has a right to blow all the time if he wants to; I have no objections. I simply referred to it to tell you that he is tooting his own horn, and he has a perfect right to do that the whole evening if he wants to. But he says he only gave me a little love-lick—a little love-thrashing. Well, I was wondering what kind it was. I did not know that I had received a thrashing, because I heard a lady say that a thrashing did not do children any good unless it "ouched." Mine has not "ouched" any yet. I did not mean for you to laugh at that.

Referring to forms—he seeks to lower the forms and commands of the Gospel. Probably he did not do it intentionally. But he says it is not the form, but the spirit. Well, I tell him that I want the whole thing. I am just selfish enough to want everything connected with it. I not only want the form, but I want the spirit of the Gospel and the spirit of Jesus. I not only want the spirit of Jesus, but I want the form of doctrine. I want the whole thing. And, to show you that I am apostolic in this desire, you may turn to the Apostle's teachings in Romans, and he says that they have obeyed from the heart that *form of doctrine*. He commends them because they have obeyed from the heart that form of doctrine; and that is just what I want. I would like to see Elder Dillon and the whole church with which he stands identified, and our own body of people, and all christian denominations, obeying from the heart that form of doctrine. We want the form, but we want it obeyed from the heart; and if we have the spirit, and then from the heart obey the form, certainly we are the

children of God. I do not want the Gospel like I saw a tree the other day. I saw a tree, as I passed along the road, that had grown up with the limbs all on one side. I said, "That tree is not fully developed." I do not want a christian with all on one side. I want a christian whose heart and life are ornamented not only with the spirit of worship but with the form of the doctrine of God.

I referred to the widow who was to be taken into the number in the apostolic church. It was made a condition that she had washed the Saints' feet. You noticed his reply to that. He said we ought to get the old women to do the baptizing. We do not want to put so much labor on the ladies; we can do that ourselves. Then he says it is the ministry that has the ordinances or should have the ordinances in charge. I do not want to misrepresent him, but I understood him that way. I look at the ordinances of the house of God, and I go back to Jesus for my pattern in all these things; and when Jesus gave the cup and the loaf they all partook of it, and not the clergy only, but the whole congregation. It is true at that time they were all disciples. I come to the United Brethren church to-day, and all of them take the communion—the whole membership take the communion. And just so when it comes to feet-washing; all the disciples participated with Jesus. And that is the way it was done at Ephesus: they all participated; and hence the lady could have washed the Saints' feet.

He gave us a little slash on our double mode of feet-washing. I want to tell him just here that I stand in relation to the double mode of feet-washing pretty much as he stands in relation to pouring and sprinkling for baptism in his church. As I stated, we are changing to the single mode; and I wish that those things that he does not like, as sprinkling and pouring in his own church, would change over—sprinkling and pouring change over to immersion, and then he would come over to get the whole baptism as the Gospel teaches. I think that in a very few years we will be changed to the single mode everywhere, and I say God speed that time; but I would prefer to wash feet by the double mode to standing up before people and telling them that they shall not obey it at all. A half an apple is better than none at all, so far as that is concerned; but I am not satisfied with a half; I want it all.

Then he referred to the history of feet-washing, and I inform him and the people of this congregation that some of the most learned men in the world to-day practice feet-washing, and have since the earliest history of the church. I refer to the Roman bishops and the bishops of the Greek church, and say that from the earliest ages they have washed feet as a religious act. It is true they

confine the cup and loaf to the clergy; they confine feet-washing there; but they do that. The most learned men, men of the most extensive learning and knowledge, have washed feet, and do to-day. But suppose the whole world was against it. If God be for us and it is the teaching of Jesus, what of that? It is not because we have numbers upon our side that makes us right. If it was, where would the christian church be to-day? You may unite all denominations in this county, and I suppose you will find more people who are not members of any church than you will find members of all denominations put together. So numbers amount to nothing.

I want now to call attention to another thought, and that is to the meaning of *ought* and *should* as translated in the King James translation. In the English we have, "Ye *ought* also to wash one another's feet." "Ye *should* do as I have done to you." The English translation puts it in the potential mode, which is strong, denoting necessity, duty, obligation, etc.; and when we take in connection with this the example of Jesus, it makes it of immense weight, of immense force, in the deciding of this proposition. It is in the potential mode, which is very strong; and taken in connection with the example of Jesus, how much stronger is it? It will weigh, perhaps, as strong as it would if it was in the imperative mode.

Now let us take the German translation. I hold in my hand the German Testament, and I will give you the raw German translation. The German translation has it, "So *shall* ye also wash feet among yourselves, that ye do as I have done to you." Now, here, in the German, we have it in the imperative mode. In the English we have it in the potential, which denotes necessity, duty, obligation, while in the German we have it in the imperative mode.

MR. DILLON.—Can you give the German word, brother?

MR. BASHOR.—I do not read the German fully. When I get through with this, I will let you have it. In the German we have the imperative mode, and in the Greek we have it—I will give you the raw translation:—"You are bound of one another to wash the feet," That is the literal translation. Now, that is strong enough for me; and it is all he called for this afternoon. He said if I would find it in the imperative mode, he would yield the point.

MR. DILLON.—Do you say it is?

MR. BASHOR.—In the German. He did not confine it, however, to any particular language. You have it in the English taking the strongest form of the potential mode, and still better in the German, the imperative, or the Greek rendering, "You are bound to wash one another's feet;" and coupling this with

Christ's example, it is an argument of immense force—I might say an argument of overwhelming force in the determining of this proposition. It also does occur, as I stated before (probably I am repeating a little) in the imperative mode in the German; and hence we have done just what the gentleman asked us to do. Besides this, Webster says of the terms *ought* and *should*: “Both words imply obligation, but *ought* is the stronger. * * * *Ought* denotes an obligation of duty. We *ought* to speak the truth. We *ought* to obey the laws.” Now, when you take all these translations together, I say is there not enough to satisfy any man that it is God's desire and the desire of Jesus that we wash feet? Some of his own brethren—learned people, too, some of them—have yielded to this wish, this command of Jesus, and have washed each other's feet.

Now, I have done what he asked me to do in the German—given him the imperative mode; and let us see, now, if he is a man of his word—if he will yield, and go from here henceforth preaching and teaching that men ought to wash each other's feet, that they ought to do that in obedience to the command of Christ, in obedience to the wishes of Christ, following the example of Christ.

And now, dear friends, are you willing to take the language of Jesus, where Jesus says, “you *ought* to wash one another's feet,” and “you *should* do as I have done to you?” Are you willing to preach the same doctrine that Jesus did? When you go forth from this discussion, you people who are not members of any church, you who are members of the body of Christ, are you willing from henceforth on to preach as Jesus preached in this matter, and say to the disciples, “you *ought to*,” and “you *should* wash each other's feet?” Or will you take up Dillon's cry and say, “you ought not?” Now, there is the difference between him and Christ. I have presented that matter in the German. I am free to admit this however: that I am not a good German scholar, and I have presented this argument as it was handed to me by those who could read the German; and hence I place it upon their scholarship and upon their authority.

But now I want to call your attention to one more thought, and that is: you remember to-day that he scolded, that he found fault with me because I spent all of my speech but seven minutes in replying to him, when I was on the affirmative. This evening he did the same thing. He spent all of his time in this last address in replying to me except just seven minutes. Now, Elder, shall I use your own language and say, “just stick a pin there?” “Pick your flint and try again.” That is a familiar phrase of his. I should have no fault to find with him, however, if he had spent all his time in replying to me; but I only want to show you that he will do the same things that he accuses others of doing, and did this evening.

Turn over to John xiii, 17. After Jesus had washed their feet, after he had given them the example, and after he had sat down and said, "you ought to wash each other's feet," he comes in with a promise, and says, "if ye know these thing," the Greek has it, "*blessed* are ye if ye do them." The German has it, "blessed are ye if ye do them," or "happy." And hence here is the promise. "What have I been doing? I have been washing your feet. I have presented before you the washing of feet—not to cleanse the filth from your flesh, because you were clean before I washed your feet. Ye are clean, but not all," showing that it pertains to the conscience. "Now," says Jesus, "if you follow my example, if ye do as ye ought to do, wash feet among each other, and know these things, blessed are ye if ye do them." There is the blessing promised with this feet-washing, when it is obeyed, of course, from the heart. [*Time expired.*]

Mr Dillon's Fourth Address.

Gentlemen Moderators, Respected Hearers.—The difference between my brother and me in relation to the response is that he in one instance took up all his time in replying to me and got in no new arguments—and, indeed, all this forenoon he got in no new argument, though he was on the affirmative—while I spent in replying to him all but seven minutes, as he states, and I suppose he is correct. I gave you what I wished to give you, mainly, previously. This is a brief matter. It is soon solved. It is agreed on all hands by men who are intelligent that in order to have a command it must stand in the imperative mode; and I appealed to him to find this, not as he says, in the German translation, where the imperative mode, I am informed by a German scholar, is a very weak thing, at any rate, but in King James's translation. That is what I said. What, then, is the final appeal on this matter? It is to the originals, is it not, where the indicative, very considerably, is used.

Now I wish to reply to some things he has said. First, however, I believe I will continue the introduction of testimony that I was on when I took my seat before.

Barnes, on I Timothy, v, 10, says: "There is not the slightest evidence that he refers to feet-washing as a religious rite or ordinance, any more than he does to the act of bringing up children as a religious rite." That is his testimony in relation to this matter.

Again, Scott says, on "you ought to wash one another's feet": "There is no ground in Scripture for understanding this injunction literally, nor any trace of its being observed as a religious ordinance among the primitive christians; but the plain meaning is that the most eminent christian, or minister, by whatsoever title distinguished, not only if a successor of the Apostles but even an Apostle himself, ought readily to perform the lowest, the most laborious, and even the most disgusting act of real charity to the least of his brethren when there is a proper call to it."

Again, the learned Whitley says on this passage of scripture: "Not by doing this in a literal sense once a year, but in the spiritual, by being always ready to do any service by which we may promote the welfare and advance the purity of any member of the church, for 'the servant is not above his Lord.'"

Then I wish to give you, to have it entered upon this book, the testimony of Olshausen. He says: "Not a trace, however, of sacramental washing of feet is to be found in the oldest tradition of the church, and the thought of adopting this rite was never entertained by the scholastics of the middle ages, with all their disposition to increase the number of sacraments; or even by the reformers, notwithstanding the fact that they at first regarded *penitentia* as the third sacrament." He says further: "This circumstance, therefore, is a remarkable example of the truth that the words of the Lord, which are spirit and life, are to be apprehended with spirit and life. Had the ancient church, from rigid adherence to the letter, required the external washing of feet on the part of all its members mutually as a religious duty, this certainly would have been a mistake." Vol. 2, pp. 535, 536.

And so of our learned authorities in general.

I wish to give you also the statement of John Wesley before I leave this point. In his "notes," page 147, on "Ye ought also to wash one another's feet," he says: "And why did they not? Why do we not read of any Apostle ever washing the feet of any other? Because they understood their Lord better. They knew he never designed that this should be literally done. He designed to teach them the great lesson of humble love, as well as to confer inward purity upon them; and hereby he teaches us, first, in every possible way to assist each other in attaining that purity; second, to wash each other's feet by performing all sorts of good offices toward each other, even those of the lowest kind, when opportunity serves and the necessity of any calls for them."

And so of our commentators and theologians in general. They hold that it is not a religious rite, not a religious ordinance, not a sacrament at all, but that Christ taught a great lesson of humility in this act.

He refers again to Exodus xxx, 17. Now, no one did that but the priest; it was not for the people at all. He says that they put it into the tabernacle. No, they did not; that is a mistake. They put it between the tabernacle and the altar, on the outside of the tabernacle. It was not put into the tabernacle at all.

He speaks of our going to the judgment. Through this life he will tell men they ought to wash feet; I will tell them, he says, they ought not. I will tell them that they are not required to wash feet as a religious ordinance. I am certain of that. It is not commanded as such at all. If people have a mind to wash feet I do not care. They can do so if they wish; but they cannot scripturally exalt it to the position of a command.

He speaks of *ophilo* as strong, and presents a case—"You ought to put out the money at usury." He was not certain, however, he said, whether *ophilo* was used here. Well, I am certain it is not used here. It is the word *dei*, instead of

ophilo, that is used here. I have it right here. The place is Matthew xxv, 27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." It is *dei*, and is not the other term at all. So he mistook the term.

He thinks a body ought to cry "ouch" when he is whipped. Well, some people stand it better than others. It depends on the thickness of a body's skin altogether how he takes a whipping. Some boys stand it nobly, and some again halloo wonderfully. We cannot tell as to that.

He saw a tree that had the limbs all on one side. Well, I have seen trees sometimes that were worse off than that. I have seen trees that had a good look on the outside, but were hollow inside. I have even seen that in my day. Years ago I knew a man to buy a fine-looking tree away up here of Zachariah Washington. Some of you knew him. He cut it down, and it was hollow. That is sometimes the case. I like a tree that has a good heart to it. Don't you know how I insist on a good inside condition as well as the outside.

Then, in relation to the ministry administering the ordinances, he says that in the case where Christ administered the cup and the loaf Jesus and all the disciples took of it. Of course they did. However, I take it that in that case Jesus administered it to them, and even if they assisted in it they were ministers of Christ. He says: "In your church all your people take it." But the people do not administer it. Mark that. It is our ordained ministry that administer it. The ordinances of churches are not put in the hands of old women to administer—not in our church, and I do not suppose they are in his church, because this is not an ordinance, of course. That one thought would kill out the idea of its being an ordinance if properly weighed.

He says they are changing to the single mode in their church instead of the double mode. Well, if they must wash feet, I would be glad to see them do it nearer like Christ did it. I hail with gladness every step of progress in them. I shall be glad to see the day when they will not care so much about their forms or attach so much importance to them, but attach importance to the spirituality, the life, the power of religion. It is said that there was an old Quaker in the city of Philadelphia sometime ago who was invited by a pious Methodist preacher to come into his church. "O, no," he said, "I can't come in. You wont let me sit in your church with my broad-brimmed hat on." "Oh," said the minister, "you come in. You can come in with your hat on your head if you wish to." He came in, and after he had been there a little while he found that God's spirit was there, and he partook of that spirit, and he did not care whether his hat was on or off. So it will not matter so much about your forms when the internal work is right. I do not object to your keeping up a proper remembrance of rites. It is much like an egg—the shell is good to have to hold the substance in. But then I do not like to eat egg shells. I never liked the shells of eggs to eat. The inside I like to eat—not the form on the outside. When it comes to supporting life, it takes the inside—the substance of the egg.

He says a half apple is better than none at all. That is as to dividing up the question of feet-washing. Yet he was quite a stickler for having it just right on other matters.

He says that the bishops of the Roman Catholic church wash feet. That is altogether news to me. I never have heard of any such thing. That is, as a religious ordinance. I know it is not numbered among their sacraments and not called an ordinance among them. I suppose they wash their feet when they get dirty, as other folks do; but as to their washing their feet as a religious ordinance, I never had any evidence of any such thing at all, and I would a good deal rather have the evidence than the assertion.

He says that *should*, in the potential mode, expresses duty, and weighs as strong as the imperative. No, it does not. It does not express a command, and cannot.

He speaks of the German as being in the imperative mode. I am informed by—

MR. LEBORMAN.—[*Interrupting.*]—I am appealed to here. I simply wish to state this: That brother Dillon misunderstood the matter. He referred to me, and I said, "It is a matter of little force with regard to the imperative in German," and he said that I had stated that the imperative was of no force. I wish to say here that I regret very much that I am called into this debate and that I am appealed to; and with regard to that matter, the German *sult*, you will understand, has almost the same force as the word *ought*, and I am not positive whether that is in the imperative or not. But if you turn over to the Commission, you will find the imperative, where it says "*geh*" [*go*]. Here it is not. It is in connection with the wishing—Wishing, and I doubt very much whether it is imperative, though I would not state it here positively as a fact.

MR. BASHOR.—You would not positively state it as a fact?

MR. LEBORMAN.—I would not, because I would want to look up the matter; and I hope the brethren will not refer to me as a German scholar hereafter. I am very much in doubt as to whether it is the imperative.

MR. BASHOR.—I am pleased that he made that statement. There are a great many Germans in the congregation; they can look that up in their own Bibles.

MR. DILLON.—It would take a man acquainted with the German grammar, of course to determine whether this is or not. I do not wish to misrepresent it at all. If it is in the imperative mode, I wish to have it so understood. My brother, who is, I suppose a German scholar, is in doubt about it. But this is the final appeal, at any rate: To the original, where it is not in the imperative mode, and in King James's translation it is not. It has not the force of a command at all; nothing of that sort.

He quotes Webster on the word *ought*. It denotes obligation, he says. "We ought to speak the truth, pay debts," etc. But does that indicate that paying debts is an ordinance of the church? That is the question. Is paying debts an

ordinance of the church? It is a matter of moral honesty and right that a man should pay his debts. But he has to defend feet-washing as an ordinance of the church, and I say it is not an ordinance of the church. He might make it appear anything else that he might wish; but unless he can prove that it is an ordinance of the church, his case fails.

And now I wish to take a little time for summing up my arguments. I wish to review them a little. First of all, I explained to you, in setting out to-day, what I understood I was to maintain and prove. I was not to prove that persons should not wash their feet. I was in favor of that. It was true, as I admitted, that in oriental countries it was an act of hospitality, very generally known and observed, to wash the feet of persons, and sometimes water was furnished them and they washed their own feet. Sometimes the host washed the feet of his guests.

Then again, I showed, taking up the matter in its positive sense, that it did not stand as a command in our translation of the Scriptures, nor does it in the original. It is not a command. It is simply stated as a fact that Christ washed the disciples' feet on this occasion, when he found them striving with each other, contending about priority and preference. He washed their feet to teach them a lesson of humility—a lesson that Peter did not quite understand. Hence he said, "What I do you do not understand now, but shall hereafter." It was to teach them a lesson of humility. Then in that case their feet needed cleansing. Christ indicates that, too, by saying, "He that has been in the bath needs not but to wash his feet." So he indicates that it was for those two purposes that their feet were washed.

Then again, I have shown, in the course of the argument, that the Apostles did not practice it. There is no reference in the Acts of the Apostles to their having practiced feet-washing. In the history of the primitive church there is no account of the practice of feet-washing. So say authorities that I have quoted here and that have gone on record in this book. Our learned and able men, men who have studied the Scriptures with carefulness for years, endeavoring to understand their import, have decided that it is not an ordinance, not a command, not a sacrament, not obligatory upon us to do. I quoted from Barnes, from Dr. Adam Clarke, from Longey, from Jameison, Fawcett & Brown, from John Wesley, and from various authorities, showing that they did not understand it to be an ordinance of the christian church. It was not. It was simply a lesson of humility that was taught them upon that occasion. It was characteristic of the ancients to teach object lessons, and so Christ did on this occasion.

Then I showed, too, in relation to that other passage in second Timothy, that the ordinances were not placed in the hands of women, but in the hands of the ordained ministry of the church, to administer. Hence it could not be that those aged women referred to there had engaged in administering the ordinances, but that those women were required to be hospitable, to have entertained strangers, and to have performed good works.

Now, I think I have clearly shown, to the good judgment of all of you here, that it is not an ordinance, not a command. I proposed to submit the matter to these gentlemen of the public schools here, as to whether it was in the imperative mode and a command. My friend was not disposed to do it.

And now I say in conclusion to-night that it is uncharitable for any one to say to us or to any church, "You don't keep the commandments." You have seen the matter now when before us in the light of careful investigation. You have seen how the question stands here and now. Perhaps you have not seen my friend in such difficulty over the matter when in his own pulpit preaching to you. He could hand it out to you there and tell you it was a command, an ordinance, and nobody would dispute him. He could denounce others for their not performing the command. Coming here now to the test of a critical examination, you see that he cannot show it to be a command at all.

I have shown, too, clearly that it is necessary to an ordinance that it be divinely commanded. It must be an established usage or observance of the church that is divinely commanded. A man cannot make an ordinance. My brother and I would agree upon that, of course. A man cannot impose upon the church a duty, or anything of that sort. It requires a divine behest, the injunction of the Almighty, or of one speaking by inspiration under Him, in order that it be a command, and no such thing is found in the lids of God's Word, and hence it is not a command.

You have seen this matter as it has been exhibited before you, and have had an opportunity to know and to see how the question stands. I rejoice that you have had this opportunity. It is a matter of pleasure to me that you have had this occasion to see how this question stands. I am glad that our German Baptist friends are here to see how it stands. In fact, I am favorable to these public discussions. I say that it is an honest, fair, candid, honorable way of investigating truth. You get two to talking privately, and the one that is the stronger willed of the two monopolizes the time and talks more than the other does—takes the advantage. You put a man into the pulpit, and he speaks his views from his pulpit. But I like to see matters come to the test of investigation. I don't like a man to have his own way too much. I like to see matters criticized and investigated, and then you can see what is gold and what is bogus, can't you? Yes, sir, when steel strikes steel, then you can see how the matter stands. Hence I say that this is the fair way of doing, dividing up the time, giving one man half the time and the other man half. And I have no complaint to make of these moderators. They are gentlemen. I love them all. They are doing well, I think. I think this is a honest, fair, honorable way of investigating truth.

Now, ladies and gentlemen, I wish to say a word to you in closing this evening; and that is this: I do not want you to trust your salvation upon any church ordinance. I want you to obey every ordinance that the Scriptures command. I do not want to diminish them; but I want you to have that religion that exhibits a noble, spiritual christian life—a heart religion, a religion full of piety, a religion that makes men happy. He spoke of men becoming happy in the

observance of this ordinance. I do not object to it if it makes them happy, I assure you. I want you to trust in Jesus for salvation. A good old man that I heard speak up here on the Western Reserve some time ago said, "If I ever get to heaven, it will be because Jesus brings me there; and if Jesus brings me to heaven, he will never hear the last of it." He meant he would praise him forever. I believe that religion does make men happy—the genuine, inside, heart article of religion makes men happy. I don't believe in men talking about the cross in religion. I don't like a man to say, "I am struggling to be a christian." I like a man to say, "I delight to be a christian." Some people want just enough religion to get to heaven when they die. They sing, "If I only get to heaven when I die." I want all the religion that Jesus died to buy for me; and I want not only to get to heaven myself when I die, but to put my arms around all I can and take them to heaven. [*Time expired.*]

Mr. Bashor's Fourth Address.

Gentlemen Moderators, Ladies and Gentlemen.—I will examine the arguments offered by my brother in his last speech, and that will close this part of our discussion. I will refer to one matter and answer an argument of his upon which he laid considerable stress with the same logic that he answered an argument that I introduced in the fore part of this discussion. You remember, I opened brother Miller's work, "The Doctrine of the Brethren Defended," and read from page 244 his rendering of a passage in which the word *ought* occurs in the New Testament, as evidence in support of my proposition. The way Elder Dillon answered that argument was by saying that Miller belonged to the Dunkard church, and of course, as he belonged to the Dunkard church and was in favor of the washing of feet in the church, his argument was not reliable, and as an authority could not be taken in this discussion. Immediately after this, during his last speech and the latter part of his first address in this session, he spent considerable time in reading Wesley, Barnes and others upon the subject of feet-washing. Now, these men belonged to churches which do not practice the washing of the Saints' feet in the church; and if Elder R. H. Miller, because he belongs to the Dunkard church and favors feet-washing, is not good authority upon the subject, these men are not good authority against it, because they refused to practice it. Don't you see his argument is not worth anything? I am willing, however, to treat them all fairly, and say that the difference between the authorities quoted is that I read from brother Miller upon the translation and meaning of the term *ought*, in which he risked his scholarship, while he read simply the opinions of men, disregarding their scholarship—only their opinions or ideas concerning the practice of feet-washing.

He says that he does not believe that Jesus intended feet-washing in the narrow sense of literal application. Now, it is just as likely that Jesus would apply it in a literal sense with its spiritual signification as it is that he would undertake to apply it spiritually without its literal signification; and hence I do not see any difference whether I refer to Miller or whether he refers to these other men, for one is about as good authority as the other, to use his own argument.

He talks about that hollow tree. I know there are a great many trees that look all right on the outside, but are unsound within. But there is no argument in that one way or the other. I want a tree that is sound inside and sound outside, and he says he wants one that is sound inside if it is rotten all round outside.

MR. DILLON.—Look here! Did I say that?

MR. BASHOR.—That was the idea.

MR. DILLON.—No, brother; do not misrepresent me.

MR. BASHOR.—I did not intend to, brother Dillon.

MR. DILLON.—I do not think you intended to.

MR. BASHOR.—Well, it is all right. I said it, anyhow.

MR. DILLON.—I did not say that.

MR. BASHOR.—We will not get angry about it.

MR. DILLON.—Oh. No.

MR. BASHOR.—It does not make any difference. I am arguing more for the soundness of the outside than he is, anyhow, while I believe just as much that the heart ought to be sound as he does.

In regard to the keeping of the ordinances. When Jesus gave the cup and the loaf, the Scriptures declare that he gave it to the disciples and said, "take and divide it among yourselves." He handed it to them, and they divided it among themselves. And just so with the ordinance of feet-washing. In the church to-day, when we come to observe the communion, the administrator hands the cup, and we divide it among ourselves; and when it comes to the washing of feet, the administrator begins the work and the members carry it on as a body. Hence there is nothing there.

He talks about the internal work and the external work. I will say just here that I believe in all the internal work that Elder Dillon and all the preachers of his church can preach, and all the internal work they ever did preach, and all the internal work that Jesus Christ and the Apostles preached. I believe in all the heart religion that they believe in, and I believe that I believe in a little

more heart religion than they do, because the heart religion that I preach is demonstrated in the acts of a man's life, in causing him to yield to all that Jesus has said that we ought to do and that we should do. That is the difference between the heart religion that I preach and the heart religion that he preaches. I preach that a man's heart ought to be full of the love of God. I preach that his heart ought to be full of the spirit of Christ, and that the whole man ought to be entirely consecrated to the great cause of our holy religion; and if his heart is brought into submission to the spirit of God, and he is filled, and, if you please, permeated with the spirit and love of God, that man will do what God says he ought to do, and what Jesus tells him he should do; and hence I say I am not sure but what we believe in a little more heart religion than he believes in, and preach a little more than he preaches. The heart religion that he preaches does not get much further than the heart; the heart religion that I preach is the kind of religion that Jesus preached, that is manifest in a man's life, and in his deeds. Where Jesus says that a man ought to go the religion that we have leads us to go; and what Jesus says we should do that religion which is in our hearts causes us to do, humbly and meekly, in Jesus' name.

He talks about the "final appeal"—that the "final appeal" is to the original language. Of course, that must be the final appeal, the last thing to which men can appeal. The Gospel was first written in the Greek; and when we come to the last authority to which a man can come, we go back to the Greek, and the Greek, literally rendered, in the instance of feet-washing, as Jesus gave it, is, "*Ye are bound to wash one another's feet;*" and that is strong enough for me, and I believe that my brethren and sisters have just heart religion enough to cause them to yield to that command of Jesus and go forward in that duty humbly and reverently, when Jesus placed it in the church among the believers, and the believers only.

He tells you that he is glad that the people of this community have had the opportunity of listening to this discussion. I am glad, too, that they have had that opportunity. I am glad that you men and you women who are scholars, who are honest, who are earnest, and who desire to have eternal life have had an opportunity of listening to our criticisms and to the investigation of this subject. The truth will not lose anything by it. If Elder Dillon has advanced the truth, I say accept it with all your hearts. Place it in your hearts, and in your lives reduce it to practice, and may God bless you and save you through every particle of truth that Elder Dillon has advanced in this discussion. If however, you find, as you compare our criticisms with the word of God and with each other, that I have been an humble instrument in the hands of Almighty God to lead

you closer to the cross, I thank God, and in heaven I will praise Jesus, that I had the privilege of meeting and expounding truth to dying men and dying women, and bringing them closer beneath the cross. I am glad of this.

He uttered a sentiment that went deep into my heart, and I feel free to talk about it. He said he felt like an old man he met some time ago, who said that if he ever got to heaven in would be because Jesus brought him there. And, brother Dillon, if ever I get to heaven, Jesus shall have all the glory. It will not be by works of righteousness which I have done, nor by works which any man did; but it will be by the grace of Jesus, through faith, and that faith made alive by obedience in Christ; our hearts purified by faith, and that faith justified by our acts, in serving and loving God in all his commandments and in all of the channels of religious faith. I am glad that we can unite upon this one thing, and hence presented this thought.

I want to refer, in conclusion, to some of the arguments that have been offered. His first argument was that under the old dispensation they washed feet, and he showed conclusively that each one washed his own feet, and I called that common or ordinary foot-washing. Each one washed his own feet to cleanse them from filth.

He talked again about where one washed the feet of another to cleanse them from filth. I said that was a moral act, or an act of courtesy, and all the virtue there was in that was in complying with the law of necessity.

Then I went further and showed that under the old dispensation they had foot-washing in a religious sense, and that the penalty attached to disobedience was death. I came down then and showed that under the new dispensation we have the same foot-washing. Foot-washing where? As a common duty, where each man washed his own feet to cleanse them from filth; where I would wash his feet as an act of common charity, he being unable to do it. Humanity would command it. Then I showed, in the third place, that we have foot-washing in a religious sense, placed by Jesus in the christian church in connection with the holy communion. The same evening that he communed with the disciples he washed their feet; and when he came to Peter and Peter showed a spirit of disobedience, he said, in substance, "Peter, if you do not submit, you shall be cut off and have no part with me." That was the penalty. Then when Peter was willing to submit and be washed all over, Jesus told him, "It is not necessary, Peter, for that. He that is washed needeth not save to wash his feet; for ye are clean." Peter was not yet washed, and yet Peter was clean. "But not all." Who was it, then, that was not clean? Why, he immediately adds that it was

Judas that was not clean. I showed all of that. While Peter's feet were not washed, yet Jesus pronounced him clean the moment that he was willing to obey, and though Judas may have been washed, yet Judas was not clean, and that filthiness was a filthiness of the heart, and hence it related to the cleansing of the heart and the purification of the inward life, and the purity of a man's motive; and that is just the kind of religion that I want to preach. I want to preach a religion that will get in a man's heart.

He asked me to show that we have feet-washing commanded in the imperative mode. I showed that in the English we have it in the potential mode, which is very forcible when taken in connection with the example—is about as forcible as the imperative; and I showed that in the German, admitted by scholars who handed it to me or presented it. As a matter of fact, it is in the imperative. However, my friend says that he will not be positive, and I am not going to force the matter.

MR. DILLON.—Brother Bashor, would you permit me to make a statement?

MR. BASHOR.—O yes.

MR. DILLON.—It is not in the imperative; it is in the future tense, which never can be imperative at all.

MR. BASHOR.—You cannot obey a command until after it is given, and that was something that was yet to be done. What is the difference?

MR. DILLON.—But, brother Bashor, a command never stands in the future tense; it is always in the present tense. This is in the future tense, and hence it cannot be a command. That is so, brother Bashor.

MR. BASHOR.—I doubt that very much.

MR. DILLON.—It is true.

MR. BASHOR.—I don't know but what I would risk my scholarship on something else. But let that go as it is. I have shown, admitting, as I have stated, that it was handed to me by a German scholar, that it is in the imperative in the German. Here is another German scholar who says he will not be positive. The weight of testimony is in favor of its being so. But I will not contend for it. I did show, however, that the term *ophilo*, translated *ought*, means an obligation, as, "The husband *ought* to love his wife." It is forcible enough there to be a command. We *ought* to love one another as brethren. Then he answered to that, "Does that make a church ordinance?" Of course not. I am not arguing as to whether this is a church ordinance or not, but I am arguing as to whether *ought* is strong enough for a command; and if it is in the case of a common duty, in the relation between husband and wife, and in the relation between brother and brother, why should it not have the same force when it comes to a matter that is to be among all the Saints? I am speaking of the force of the word when used in connection with any matter of duty from one to

another; whether it may be given to a single individual or given to a collection of people, it is all the same; and hence I have stated the difference again and again, and I will just state it once more. Jesus first, when he came to commune, sat down, and then arose from the table and washed his disciples' feet—washed them in the church, among believers, and believers only; and then when he sat down, he said, "Ye ought to do as I have done," and then said, "If ye know these things, happy are ye if ye do them," or, "blessed are ye." I say I am willing to plant my feet upon the practice and teaching of Jesus, and go out and be Christ-like. You know, to be a christian is to be Christ-like. I am willing to be Christ-like in that matter. I am willing to gather with my brethren in the church for communion, and when we gather around the table I am willing to arise and wash feet—not to make them clean, but in obedience to our divine master's command. Then I will preach to them that they *ought* to do this, and that they *should* do this, and then promise them, as Jesus did, that if they do that blessed are they, or happy shall they be. Where Jesus says, "you *ought* to," I have simply submitted and done that; and where he says, "you *should* do that," I have washed feet in the church among believers; and I think I have experienced somewhat of the blessings that Jesus promises when he says, "Blessed are ye if ye do these things." I go down yonder to the church of Ephesus, and Paul, in speaking of matters of importance in connection with the church, says that if a widow, a member of the church, have washed the Saints' feet, she can be taken into the number who are to be supported by the church; but if she have not washed the Saints' feet, she cannot be taken in. I ask you to look at the importance attached to that. The importance was so great that if she had not washed the Saints' feet—he did not care anything about sinners' feet, but Saints' feet—she could not be taken in. And I tell you if one of our sisters from this congregation could go back and stand with old Paul at Ephesus in that church, and he should make the same demand regarding feet-washing, she could pass in; and many of his sisters would be ruled out, because they are not apostolic.

I do not think there is any use of talking on this subject any longer. The proposition is established, and I will give up the time. It is getting late, and it is of no use to bother with it any longer.

SATURDAY, MARCH 5TH, 1881.

Before the formal opening of the morning session, the following remarks were made:

MR. DILLON.—There was some dispute last evening as to the mode of the German auxiliary verb *sollen*. We have discovered that in the German grammar the auxiliary verb *sollen* has no imperative; it is an entire blank. I wish to have the truth of this matter go upon the record as a guide to future discussions. Others will read this, and we want truth.

MR. BASHOR.—I wish to say, to place myself properly before the people, that I said last evening that I was not a thorough German scholar, and that that was handed to me by a German. But a German scholar in this little city this morning stated that it would be impossible for it to be in the imperative, because Christ has just given the example, but that it made very little difference whether it was in the imperative or not, because if expressed a duty very forcibly.

MR. DILLON.—It would not be at all possible that it be in the imperative because Christ gave the example: that is utterly absurd.

MR. BASHOR.—You do not understand me. The idea is that it would be impossible for him to give it in the imperative, because that would imply that they were to wash feet right over again at that time. I am satisfied to let it go on the record.

DEBATE

ON THE

LORD'S SUPPER.

PROPOSITION IV.—That the Lord's Supper is a full meal to be eaten in the evening of the day only.

AFFIRMATIVE—Elder Bashor.

NEGATIVE—Elder Dillon.

Mr. Bashor's First Address.

Gentlemen Moderators, Ladies and Gentlemen.—I appear before you this morning in the affirmative of our last proposition. The proposition is as plainly stated, perhaps, as it could have been, and of itself defines the point to be presented or brought out in this discussion—"that the Lord's Supper is a full meal to be eaten in the evening of the day only.

That there is such an institution in the Lord's house as the Lord's Supper is admitted by all denominations and authorities of any note. I presume there is existing between denominations no dispute as to whether there is an institution of the Lord's house termed the Lord's Supper. But the point at issue is: Is the Lord's Supper a full meal?

The first argument that I shall introduce in support of this proposition will be drawn from the meaning of the word used in the Scriptures. We have in the English translation, in the 11th chapter of first Corinthians, and the 20th verse, the term *Lord's Supper*. In the German we have it *das harran abend marl*. In the Greek we have it *kuriako kuriakon deipnon*—the Lord's Supper. In the English the term signifies an evening repast. We have breakfast, dinner and supper. Breakfast signifies a full meal to be eaten in the morning, dinner

about midday, and supper is the last meal of the day. The German, *abend mahl*, signifies the evening meal or last meal of the day. While *deipnon* in the Greek signifies an evening repast.

In support of this, I shall call your attention to some passages of Scripture in which the word *deipnon* is used.

Mark vi, 21: "And when a convenient day was come, that Herod on his birthday made a *supper* (*deipnon*) to his Lords."

Again, Luke xiv, 12: "When thou makest a dinner (*ariston*) or a *supper* (*deipnon*) call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors."

Also, Luke xxii, 20: "Likewise also the cup after *supper* (*deipnon*)."

John xxii, 2: "There they made him a *supper* (*deipnon*)."

John xii, 2: "And *supper* (*deipnon*) being ended."

The fourth verse of the same chapter, "He raiseth from *supper* (*deipnon*), and laid aside his garments."

Also John xxi, 20: "Then Peter turning about, seeth the disciples whom Jesus loved following: which also leaned on his breast at *supper* (*deipnon*)."

Again, Corinthians xi, 21: "For in eating every one taketh before other his own *supper*," or "*deipnon*."

Also Revelations xix, 9: "Blessed are they which are called unto the marriage *supper* (*deipnon*) of the Lamb."

Revelation xix, 17, 18: "Come and gather yourselves together unto the *supper* (*deipnon*) of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

"In remote antiquity," says Beer in his work on the Passover, page 304, "*deipnon* signified a morning repast, and sometimes dinner; but in the time of Christ it meant *supper*, an evening meal, feast or banquet, and according to the authorities cited, the term is so used in the New Testament."

We have quoted a few texts in which the term is used in the New Testament, showing that it was applied to the last meal of the day, or to a feast, or a bountiful repast to be eaten in the evening of the day.

Now I want to call attention to what Dr. Seiss argues from this Scripture. I find it in the Quint: r and McConnell debate, page 204.

"What then is the meaning of *deipnon*? There is little room for diversity as to the true answer. It denotes a *full meal*, and that an *evening meal*. All authorities agree that it stands for the principal meal of the Greeks and Romans. Three names of meals occur in the Homeric writings, in the following order: *ariston*, *deipnon* and *dorpon*. The Greeks of a later age partook of three meals, called *akratisma*, *ariston* and *deipnon*. The last, which corresponds to the *dorpon* of the Homeric poems, was the evening meal, or dinner; the *ariston* was the

lunch; and the *akratisma*, which answers to the *ariston* of Homer, was the early meal, or breakfast. The *akratisma* was eaten immediately after rising in the morning. Next followed the *ariston*, or lunch; but the time at which it was taken is uncertain: Snidas says it was taken about the third hour; that is, about nine o'clock in the morning; but this account does not agree with the statements of other ancient writers. We may conclude, from many circumstances, that this meal was eaten about the middle of the day, and answered to the Roman *prandium*. The *principal meal*, however, was the *deipnon*. It was usually eaten rather late in the day; frequently not before sunset. (Smith's Antiquities, page 303, 304.) Dr. Halley says: 'long before the apostolic age, "deipnon" had become regularly and constantly the evening meal. Nitzsch says that it denoted the principal meal. French does the same. Hence, all great entertainments were called "deipna," and always came off in the latter part of the day or at night. The use of the word in the New Testament corresponds exactly to these representations, as may be seen from the following passages:' Then he notes a number of passages found in Matthew, Luke and John, to which I called attention a moment ago and will pass over.

"'Deipnon' means a full meal, a banquet, a 'plentiful' supper, an 'ample' repast, the principal and most abundant meal of the day; which occurred in the evening, between midday and midnight. Dr. Fuller says that 'deipnon' was, among the ancients, 'the most social and convivial of all their repasts,' and that 'the word means "a banquet, a feast."' [Page 226.] It is also to be observed that the Lord's Supper, or "deipnon," was instituted and first celebrated at night. Not only the meaning of the word which was chosen described it, but the very hour of its appointment and first observance, connected the Lord's Supper with the evening—the close of the day.

"According to the plain, evident, and well established meaning of words, therefore, and sustained by circumstances, two things would be assigned to the sacramental "deipnon:" first, it must a full and plentiful meal; and, second, it must be eaten in the evening. A fragment of bread, a half inch square, and a sip of wine that would scarcely fill a teaspoon, is not a "deipnon," as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our suppers in the morning. It is as great a contradiction in terms and confusion of ideas to speak of supping in the morning, as to speak of plunging a man by pouring water on him.

"Suppose, then, that we were to set ourselves to reasoning on the word *deipnon* as the immersionists reason on the word *baptisma*; we might make out a case, and convict the christian world in all ages of disobedience to the plain command of Christ. They say that *baptisma* means a plain immersion, and nothing else." And that is about what my brother holds—his private opinion. "We say, and still more certainly does *deipnon* mean an evening repast. If the one denotes MODE, the other with more certainly denotes TIME. They insist that *baptisma* includes in itself a total covering up of the whole body in water; we say, with far more reason and confidence, that *deipnon* includes in itself the provision and participation of the largest and fullest meal. If the one requires

water enough to cover a man, the other, with greater certainty, requires food enough to fill a man, and as many as are to partake of it. The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of *baptisma* was to denote immersion, and we are to get God's meaning in that word from the common Greek usage, the common Greek usage of *deipnon* must also give us the idea attached to it by the Holy Ghost."

And I want to remark here that there is very little difference between my brother and me when we come to define the word *baptizo* or *bapto* or *baptisma*. We both believe it means immersion.

"What then has been the universal practice of the church with regard to the sacramental *deipnon*?"

Now, he first argues from the meaning of the word—that the word means a full meal, and afterwards he enforces the meaning of the word. Now, he inquires, "What then has been the universal practice of the church with regard to the sacramental *deipnon*? Have there been any denominations of christians who believed, or held it necessary to a right communion, that it should be celebrated in the evening, or that it should be made a full meal? All parties, Baptists with all others, are continually celebrating the "*deipnon*" of the Savior *in the morning*; and none of them provide for it more than a bit of bread and a sip of wine for each communicant. We do not find fault with this. We believe that it adequately fulfills the meaning and the spirit of the words of Jesus on this subject. But, arguing as our modern immersionists do, we might say with holy indignation, 'what right have men to trample upon and ignore the time selected by the Savior in the institution of the sacrament, and ingrained into the name given it by the spirit of inspiration? What authority have they to make a pitiable abortion of a breakfast or a dinner, of what, according to the plain, common import of God's Word, is to be an abundant and plenteous supper? If we cannot dispense with the mode in baptism, we cannot dispense with the time in its corresponding sacrament. If we cannot have baptism without immersion for the same alleged reason we cannot have a supper in the morning, or a "*deipnon*" for a hundred guests without a large supply of wine and bread. If time and quantity are nothing in the one sacrament, the name and circumstances of which call for it, mode and quantity are nothing in the other sacrament—the name and circumstances of which demand it still less. If they (Baptists) will insist that we pervert and violate an ordinance of Christ by declining to be immersed or to immerse, we take the liberty of 'holding the mirror up to nature' that their flagrant inconsistency may be seen. They have expunged the elements of time and quantity from the Lord's Supper, and think they have done no violence to the literal exposition and the plain meaning of the words certainly containing them; and it will not answer for them now to turn about and condemn and excommunicate us for thinking it nonessential as to how water is applied in baptism. Let them ponder first those searching words of Jesus, 'why beholdest thou the mote that is in thy brother's eye, but considerest

not the beam that is in thine own eye? thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"The immersionist attempts to defend the peculiarity of his procedure by asserting that mode is inseparable from "baptisma," and therefore belongs essentially to the ordinance. We say that is an argument criminating himself, and by proving too much, recoils upon his own head. Time and an abundance of provisions are as necessarily included in "deipnon" as it is possible for mode to be in "baptisma"; and when he gives us the warrant for his liberty to eject time from the Lord's Supper, and for his substitution of a little fragment of bread and a little sip of wine for a full meal, we shall be prepared to establish our right to dispense with his favorite mode in the administration of baptism. Until he does this, all his philological reasonings on the word "baptisma" are completely nullified, and in all justice forever silenced. We need no other argument. This in itself sufficiently disposes of the whole question. It winds up the whole controversy in a nut-shell. It puts the dispute in a light in which there is no room for philological mystification, and which may be easily understood. It concedes the whole Baptist assumption, and yet completely confounds the inference founded upon it, and leaves the cause of immersion in inextricable embarrassments. It is an unanswered and unanswerable argument. [Seiss, 'The Baptist System Examined,' page 277, seq.]"

MR. DILLON.—What is the title of that book?

MR. BASHOR.—"The Doctrine of the Brethren Defended." I have it also in a number of works here.

MR. DILLON.—By Miller, is it?

MR. BASHOR.—By Miller, yes. Now then, you have the matter presented by Dr. Seiss. I have quoted from his work. I have it quoted, however, by brother Miller in his work, and he refers to the pages of Dr. Seiss's own work, and he certainly would not do that if he used any trickery in the quotation made from Dr. Seiss. Here is the entire force of the argument used by Dr. Seiss. He vindicates his consistency in reducing baptism to a mere sprinkling by pitching it to the Baptists for reducing "deipnon," supper, down to a bit bread and a sip of wine. He says that Baptists have no right to hold to the full meaning of "baptisma" and then reduce the "dipnon" to a bit of bread and a sip of wine. He says he has just as much right to sprinkle as they have to use a sip of wine and bite of bread for the Lord's Supper; and I say so too; and here is the difficulty: I hold that we have no right to reduce "baptisma" to a mere sprinkling, neither have we any right to reduce "deipnon" to a bit of bread and a sip of wine. Dr. Seiss vindicates his consistency by the inconsistency of the Baptists. I vindicate my consistency by taking the full meaning of both terms and applying them as the Lord used them in the sense in which they are used. And I shall call attention during this discussion to a number of passages to show that the early christians, in the administration of the Lord's Supper, used a full meal, hence carrying out

the meaning of the term fully and completely. I have labored thus to show, or read thus lengthily from Dr. Seiss to show, the force that a man of learning, a man of acknowledged ability and of a world-wide fame would attach to the true meaning of that word; and his only way of getting around baptism is by showing the inconsistency of the Baptists in taking the supper before dinner and also reducing it to a sip of wine and a bite of bread.

Now I have an extract as used in the Quinter and McConnell debate by Elder Quinter, on page 148.

"Mosheim, in his commentaries on the affairs of the christians before the time of Constantine the Great [volume 1, page 197], has the following remarks: 'in these solemn assemblies of the christians, the "kaimonia," or charitable contribution toward the relief of the necessitous was followed, according to St. Luke, by the breaking of bread. The expression 'to break bread,' when it occurs in the Acts of the Apostles, is for the most part to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed: we are not, however, to consider it as exclusively referring to this ordinance of our Savior, but as also implying that feast of love of which it was the customary practice of the christians, even from the very first, always at the same time to partake. That these two things were thus associated together, even in the very earliest infancy of christianity, is clear from what is said by St. Luke in Acts ii, 46: For after having there told us that the brethren at Jerusalem continued daily in the breaking of bread at different houses, he immediately adds that, 'they did eat their food together with joy and simplicity of heart.' See also Acts xx, 11, where the breaking of bread, or the celebration of the Lord's Supper, is again clearly associated with a feast or repast of the christians. It appears, therefore, that when, in compliance with our Savior's injunction, the christians would break bread together, they also partook of a repast, in the nature of a supper. Their meals of this sort were distinguished by an holy mirth, arising out of the love of Christ and of the brethren; but this hilarity had no connection whatever with anything like sensuality or intemperance. And this is what I understand St. Luke to mean by that simplicity of heart with which he states the christians to have eaten their food. For, what are we to understand by a heart in a state of simplicity, but a heart altogether devoid of every sensual and depraved appetite? The service terminated with some general prayers, which appear to have been distinctly recited by one or other of the Apostles or Presbyters, and repeated after him by the whole congregation."

Mosheim—I think, Mosheim—points clearly to the fact that all the early christians had associated with the cup and the loaf an evening repast, or a full meal.

"Brown, in his 'Bible dictionary' under the head "Agapae," says: 'This is a Greek word and signifies properly friendship. The feasts of charity, which were in use in the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his Apostles when

he instituted the Eucharist. These festivals were kept in the church, toward the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together, with great simplicity and union, what every man had brought them; so that the rich and the poor were in no wise distinguished. After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace.' "

Now, I have read from these authorities to show you, while people call us ignorant, and while some reproach is cast upon us for eating a meal, the most learned authorities and most noted church historians we have, agree that the Apostles and apostolic christians associated a full meal with the celebration of the body and blood of Christ; and, hence, they take it from the example of Christ and practice it in the church. [*Time expired.*]

Mr. Dillon's First Address.

Gentlemen Moderators, Respected Hearers.—I come before you this morning feeling well and pleasant to engage in the negative of this question that is before us.

The proposition is that the Lord's Supper is a full meal to be eaten in the evening of the day only. My brother affirms this. He affirms that this, of course, is the Lord's Supper. He has not explained whether he embraces the communion of the bread and wine in it or not. I don't know certainly. He perhaps will explain its meaning. He is not given very largely to the explanation of the meaning of propositions. He will tell us, perhaps, eventually. He is to prove also that it is to be eaten in the evening of the day only.

He sets out with his first argument from the meaning of the words employed in relation to this feast, and he presents first Corinthians, the eleventh chapter and twentieth verse in proof. Let us see how it reads:

"When ye come together therefore into one place, this is not to eat the Lord's Supper." Now, it is a negative statement. I call your attention to that. It is a negative statement. He says, "When ye come together, it is not to eat the Lord's Supper." This, I believe, is the only place in the Scripture—the only one of which I have any knowledge at least—that speaks of the Lord's Supper. Now, I want you to notice the connections and the nature of the case here, for it will cast great light on the subject. He says, beginning at the 17th verse of the 11th chapter: "Now in this that I declare unto you I praise you not, that ye come together, not for the better but for the worse." Errors had crept in among them. There were corruptions in relation to the communion in some way, for first of all, he says, "When ye come together in the church I hear that there be divisions among you; and I partly believe it. I nearly credit it," he says—"for there must be also heresies among you, that they which are approved may be made manifest among you." Troubles develop the faithful and show them.

They shine the more as they are investigated and tried. "When ye come together therefore into one place, this is not to eat the Lord's Supper." That was not the design of their coming together in one place. "This is not to eat the Lord's Supper." He don't say it is to eat the Lord's Supper, but he says it is not to eat the Lord's Supper, don't he? Well, now, he explains: "For in eating, every one taketh before other his own supper; and one is hungry and another is drunken." See what wonderful irregularities had crept in there in relation to real communion. The truth is this: they had noticed the Bachanalian feasts of the heathen in commemoration of their gods; and in that crude, incipient stage of the church, the church there at Corinth thought the communion was a great feast that they should celebrate in honor of Jesus Christ, and they had met together, had regular suppers and would get drunk and have a spree on it. It was a wonderful corruption of things there. Notice the situation. Well, Paul says, "that is not the object. You do not come together for that purpose." "What;" he says, "have ye not houses to eat and to drink in?" Don't that teach that they ought to do their eating and drinking, and satisfy their needs at home in their own houses? "What;" he says, "have ye not houses to eat and to drink in? or despise ye the church of God, by such abominations and corruptions and Bachanalian feasts as that in it, and shame them that have not?" that is, that have not houses. "What shall I say to you. Shall I praise you in this? I praise you not." No, indeed; I would not praise them for such things as that. Now, he tells them the true nature of the communion. They had corrupted the whole thing. They had abused it most wonderfully. We have no idea of the crude views they had in relation to christianity in those early times. We ought to bless God that we live in a better and happier age than they by far. Now, Paul sets it forth in its true meaning: "for I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: This do in remembrance of me." Now, if Paul was reproving the abuse of a supper such as our German Baptist friends use, would he not have started out, after reproving these disorders, by saying, "you bring your things in together. Buy a quarter of beef, and get your things ready and come together and have it all cooked up at the right time, and eat your supper together quietly and orderly."? Would he not have said that if he was approving a full supper that they had had in use? Instead of that, in setting it forth in its true meaning, he says: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take, eat; this is my body which is broken for you; this do in remembrance of me." That is, after the Paschal supper was over, upon its conclusion, was celebrated this part—a small portion of the unleavened bread that was upon the table was given to each one. "After the same manner also he took the cup when he had supped," that is, after he had eaten the Passover—not a supper such as he claims was instituted to be perpetuated in the christian church at all—"saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in

remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." What does that refer to? Why, my brother would refer that to the communion, eating and drinking. Well, if you only ate a little, it would amount to a supper. Sometimes a man has not a very good appetite, and he does not eat very much; still he goes to supper. An invalid eats supper sometimes when he does not eat very much. It is not the quantity that a man eats. I have known some gormandizers, gluttons, that would eat an enormous amount; and I have known some persons in delicate health that would eat very little, and they called it by the same name. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." That was to be in perpetuation—to be continued until the Lord should come. "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation, not discerning the Lord's body." Then he explains: "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged." That is, if we would criticise ourselves and get rid of our faults and imperfections, the Lord would not have to chasten us in order to induce us to get rid of them. Then, omitting one verse—I am very willing to read that, however; there is nothing material to the issue in it either way—but going to the 33d verse, we read: "wherefore, my brethren, when ye come together to eat, tarry one for another, And if any man hunger, let him eat at home." Don't you see? Don't you wish Paul had not said that? He was not on his guard, was he, then? "If any man hunger, let him eat at home." Is that the way you do? Before you go to partake of this feast, do you eat at home? Well, you can't eat two suppers very heartily, can you? One supper is enough for me. I sometimes sit down a second time, just for courtesy's sake in some places; but I can't eat two hearty meals. Paul tells us, however, that we are not to have a meal at all, nothing but the Lord's Supper. He says, "if any of you is hungry, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come." They were not to make feast there in the church of God. "If a man be hungry, let him eat his supper at home." He says—not disgrace the house of God by that transaction; and he sets forth in order just the thing they were to do, which was the communion of the bread and wine.

Now, I affirm, and brother Bashor cannot get over it nor under it nor around it on either side, nor push it out of the way at all, that when Paul reproved these abuses, if he meant that they ought properly and rightly to eat a full meal, he would have set forth the idea of eating a full meal in order, and told them how to do it in an orderly way. He does not do that. Instead of that, he tells them how they should partake of the communion of the bread and wine. Why it is just as clear—I wonder that any man has ever mistaken this matter. It is as clear as the sun. You can't mistake this matter, if you have judgment. It seems to me so, unless you have some other Scripture that varies very considerably from what is said there. So that matter is clear.

He reads from the German again: "*aber [abend] maul*"—something like that. I am not very good in pronouncing German, I guess, as well as himself. He made a mistake last night in the German, and it seems to me he might as well keep out of the German and keep in the English; still, let him do as he pleases about that. I feel like giving him liberty and loving him.

He says that *deipnon* means an evening meal. Now, my brother, I know it does at times; but I shall show you that it does not invariably. That is the trouble in these discussions so often; a man will give one side of a thing and conceal the other side. Did you ever see the like? Now, honor bright. Let us have the facts of the matter on both sides. That is why I like these debates: we get both sides out and you get the whole truth. Here is a very standard work, a Greek and English lexicon of the New Testament, by Edward Robinson, D. D.; and I shall read what he says of *deipnon*, the word in dispute. "*Deipnon*. In Homer, breakfast." Homer's *Iliad*, I suppose, or *Odyssey*. He calls it breakfast. "In Attic writers, and in the New Testament, dinner or supper." The Attic was the finest and most finished style of the Greek: and, "in the New Testament," he says, "dinner or supper." Well, that begins to change the matter a little bit. Why didn't he tell us that? Well, may be he did not know it. If he did not, he was not responsible for not telling it, of course. "The chief meal of the Jews, and also of the Greeks and Romans, taken toward the end of the day or at evening, after the labors of the day were over, and often prolonged into the night, hence generally A banquet or feast, and generally spoken of the paschal supper, or the Lord's supper, tropically of the marriage feast, as figurative of the Lord's kingdom, as also of as a feast of birds of prey. Rev. xix, 17."

Did those birds eat them at night? And yet birds rest at night. May be they were bats flying around at night and eating them, or owls. They were no birds. Then it must have been done in day time.

Then again, I wish to show you something more about it. He quoted some passages. So shall I. Luke xx, 46, where he speaks of persons that love the chief rooms at *feasts*. There is the general name in its translation—*feasts*—the original word, *deipnon*. A *feast* may be eaten at any time of day, may it not? We had a good feast at your house the other day, brother Shepler—a grand one, and a grand time. It was not after night, either, was it? It seems to me not.

Well, *feast* is the general name. So our translators seem to regard it.

Again, Rev. xix, 9: "Unto the marriage "supper" of the lamb," evidently from the connection meaning that it would take place in heaven, where they have not any night. There is no night in heaven, is there? How would you tell what time of day to have that where there is no night? Well, that is the difficulty he gets in.

And then again, the 17th verse, "Unto the "supper" of the great God," so that he only gave us a part of the truth along that line, not the entirety of the truth,

He quotes from Beer on the Passover. I have that work here too. It is a work put up by some gentleman of the German Baptist church, I believe, and I tried to read it. A friend, a minister, handed it to me some time ago, and I did read awhile, and I would get tired. It is one of the most loosely arranged things that I have seen lately, an indiscriminate conglomeration and throwing together of things. It is very poorly arranged. Still there are occasionally some facts in it.

Then he quotes from Dr. Seiss, who is not a minister of their Church, but is a minister of the Lutheran church of Philadelphia, I believe. He does not practice any such thing as they seem to make him advocate at all. He does not believe any such thing. What is he doing? That representation of Dr. Seiss misrepresents the sentiments of Dr. Seiss. I say it, and I do not fear contradiction. What is Dr. Seiss doing? It is easy to take up a book of extracts and quote a man and get him twisted out of the view he took in matters as to his honest sentiments—an easy matter. Now, he was showing this: He was arguing for baptism by sprinkling. He was arguing with the Baptists that the primary sense of a term must not always be taken; that often the secondary sense came in and was the Scripture meaning of the term, and he is comparing this case with them as to the argument of the Baptists, and they put him in a wrong light in this matter. Dr. Seiss does not hold such sentiments. He does not practice such things. There are, perhaps, members of the Lutheran church here to-day, and they know that that church to which Dr. Seiss belongs, and of which he is a most honored member, does not have any full supper in connection with the communion at all. Dr. Seiss does not believe in any such thing.

Then he had a quotation, too, from Dr. Smith's Biblical Antiquities. The other day he said it was not a standard work, when I quoted it, and now it has got it to be a standard, I suppose. It has changed in the course of time. Well, there was nothing of any consequence to him, especially, in the quotation, at any rate, and did you notice what he did quote there? I marked it. I have the book down at the house of brother Moore, but I don't need it. I quoted as he read sufficiently.

MR. BASHOR.—It was Brown I read from.

MR. DILLON.—You said Smith's Antiquities and Brown also in another place.

MR. BASHOR.—It was Brown. I may have made a mistake in calling the name.

MR. DILLON.—Very well. The quotation, from whatever source it came, said that "deipnon" occurred between midday and midnight. When is midday? Why, noon, is it not? and midnight is twelve o'clock at night. Now, notice. That is giving range enough—between midday and midnight. Just let me pause here to remark in relation to what is sometimes called the Lord's Supper—more properly, I think, called the communion—about the emblems of the bread and wine—let me remark this: It would do me good, I think, to take it about the time when Jesus took it. I think it would. I would like to take it about the same time, if we could take it all around the world about the same time. I

would not object to that. What time did he take it? Likely in the evening. Well, when it is noon here it is evening there in that land. If I take it at noon, I take it about the same time that he did, don't I? That is a fact. It is a fact honor bright. Admit it. I take it about the same time. And if they take it in the evening, they take it at least six hours later than Jesus did. This globe is round. Even our German Baptist friends, and others, are waking up to find out that this world is round. At Lima they have two clocks. One gives Chicago time, and the other Columbus time; and they differ a good deal. And it is a fact that about noon of the day time here would be the equivalent of about six o'clock where Jesus was. So, if we want to take it just when Jesus did, we must do it about noon. And then this gives plenty of scope. He says "deipnon" occurred between midday and midnight. That is plenty of room for us—plenty of windage, plenty of margin, if it gives us that much liberty. I don't care about this matter at all. That is liberty enough. You are almost as liberal as I am on this question, it seems to me.

He quotes from some one that "baptisma" includes a whole covering up in water, so that there is enough to fill the man. Now, I have not admitted that the word "baptisma," nor "baptiso," means necessarily and always enough water to cover a man. There are times when it does not at all. Homer speaks of a shield that was "baptized" with arrows. A lot of arrows struck a shield and stuck in it, and he says it was baptized with arrows. Was that dipped into those arrows until they covered it? No, the arrows were struck into it. So there are a number of cases in the Classics that could be given. The other day I gave my brother two Scripture cases, one from the 16th of Mark and the other from the 12th of first Corinthians, where I told him that these terms for Baptism could not possibly be explained to mean what he claimed at all. He never touched it at all. He kept his fingers off of it as he would off a hot iron, didn't he? You all know he did. It does not mean that necessarily. He read very lengthily. But if he wants to transfer one book into another, why, I cannot object. He read quite considerably; and when he came to tell us what book he took his extracts from, it was Mr. Miller's book—his *Defense of the Brethren*—that partial book, written by a minister of their church. Now, I would take it as much better evidence if he would get those works themselves and present them. Often an author says a matter, that further on, before or after, he qualifies. Very often that is the case, as you saw the other day in relation to Wall when he was being quoted. I had the work here and showed its qualification. And often you put an author in a wrong light by cutting out a little, garbled extract that does not represent him fairly. I say it is an unfair way of showing up an author, and especially when a party is biased and warped and is laid out like an elm board in the sun until it is twisted.

Then he had some quotation about an expression in the Acts of the Apostles, the Lord's Supper, referring to this feast; that though not the exclusive practice, it also referred to the feast of charity, I noticed in the quotation. Certainly the "Agapae" of the ancients was a feast of charity. It was not a

supper that any of them pretended, or that any fair-minded ones of them pretended, was instituted by Christ. It was not that, I know, and have read abundantly, in relation to the feast of the "Agapae" that was celebrated anciently at various times. It was simply a feast of charity. It was not claimed, and is not true at all, I am very certain, that it was a part of the communion.

Then he tries to explain as to Luke saying they ate their bread with simplicity. Well, what does simplicity mean? It means having but one motive—singleness of heart. Why, he can construe a word to suit himself. He can get it out of almost anything, can't he, if he can get it out of simplicity. [*Time expired.*]

Mr. Bashor's Second Address.

Gentlemen Moderators, Ladies and Gentlemen.—Before replying to the criticisms of my friend, I wish to conclude the argument I was presenting in my last speech, which was drawn from the practice of the apostolic church after the days of Christ.

I will offer to do this, that this matter may be presented fairly: Mr. Dillon has criticised me severely a number of times because I have presumed to read extracts from authors that I desired to get before the people out of discussions and works written by other persons. I will say this: the extract from Dr. Seiss that I read from Elder Miller's work I suppose to be correct; that it is correctly printed. If he is not satisfied to let it go out, or if he dispute the correctness of that quotation simply because brother Miller quoted it and I read from him, I am willing to send to the reporter Dr. Seiss's work with a reference to the pages, and let the reporter insert in the report the quotation directly from Dr. Seiss's work. Then if it does not convey the idea that I have conveyed in making the quotation as it is in brother Miller's work, that throws all the blame either upon brother Miller or myself. I will agree to do that in the instance of any historical quotation that I make.

MR. DILLON.—What work is it of Seiss? There are some of them here.

MR. BASHOR.—The Baptist System Examined, page 277.

I will read from Olshausen. In his commentary on Acts, xx: 7:

“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight,” he says: “the connection plainly leads to this conclusion; that the Apostle wished to observe Sunday with the church, and to celebrate the Lord's Supper, as also the Agapae, with them, before he left Troas.”

You will notice in these modern writers, in giving a history of the apostolic church they called the Eucharist, some of them, the Lord's Supper; and that is simply because the great majority of christian churches to-day apply that term, Lord's Supper, alone to the bread and wine—a mere matter of custom.

Kitto, in his *Encyclopedia of Bible Literature*, under the article "agapae" has the following: "The primary celebration of the Eucharist has impressed a sacredness on the previous repast." Then he gives several passages of Scripture. "Matthew xxvi, 26, and Mark xiv, 22; Luke xxii, 20, and I Corinthians xi, 25; and when to this consideration we add the ardent faith and love of the new converts on the one hand and the loss of property with the disruption of old connections and attachments on the other, which must have heightened the feeling of brotherhood, we need not look further to account for the institution of the *Agapae*, at-once a symbol of christian love, and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by the great orator of the church: 'a custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth and a discipline of humility.'"

Neander, in his history of the christian religion and church during the three first centuries, says: After the model of the Jewish Passover and the first institution of this rite, the celebration of the Lord's Supper originally was always joined with a general meal, and both together formed one whole; and because the communion of believers with the Lord, and their brotherly communion with each other, were represented by it, the two together were called, the supper of the Lord [*deipnon ton kurion*, or, *deipnon huriakon*], or the love feast [*Agapae*]. It was the daily rite of christian communion in the first church at Jerusalem. In Acts ii, 46, we are most probably to understand both together under the phrase *klanarton*. We find both connected together in the first Corinthian church, and one is inclined to suppose that this was also the innocent, simple meal of the christians of which Pliny speaks in his report to the Emperor Trajan.

I may just here remark that Neander, with many other eminent men, believed that the communion was originally taken daily.

Coleman, in his "Ancient Christianity Exemplified," says: "After the example of the Jewish Passover, and of the original institution, the Lord's Supper was at first united with a social meal. Both constituted a whole, representing a communion of the faithful with their Lord, and their brotherly communion with one another. Both together were called the supper of the Lord (*deipnon ton kurion*, or *deipnon kuriakon*), or the supper of love (*Agapae*)."

Cave, in his "Primitive Christianity," says: "We come last of all to consider the manner how the Eucharist was celebrated in the ancient church. But before we describe that, we are to take notice that after the service of the Catechumens and before the beginning of that of the Faithful, at which the Eucharist was administered, the custom was to present their offerings, every one according to his ability bringing some gifts as the first fruits of his increase, which was by the minister laid upon the altar, or communion table; none of them then thinking it fit to appear before the Lord empty. Out of these oblations, also, it is probable they took (at least sent provisions extraordinary), to furnish the common feast, which in those days they constantly had at the celebration of the Sacrament, where the rich and the poor feasted together at the same table. These

were called *Agapae*, or "Love Feasts" mentioned by St. Jude, and plainly enough intimated by St. Paul, because hereat they testified and confirmed their mutual love and kindness—a thing never more proper than at the celebration of the Lord's Supper."

Bingham, in his "Antiquities of the Christian Church," book xv., chapter vii., after describing minutely the Eucharist and the *Agapae*, or love feast, makes the following remark upon the latter: "From whence it appears that this was a ritual always accompanying the communion."

McKnight, in his new translation of and commentary on the epistles says, in his notes on first Corinthians, xi: 21: "Christ having instituted His supper after he had eaten the Passover, his disciples very early made it a rule to feast together before they ate the Lord's Supper. These feasts were called (*Agapae*, *Charitates*) 'Love Feasts.' They are mentioned by Jude, verse 12, as also by some of the ancient writers."

Such is the testimony that I offer from these men to show the character of the worship of the early Christian church; and while we are called Dunkards and ignorant, and very often ridiculed because of our meal in connection with the communion, I desire to say that the most eminent men, who have made the matter a study, and whose investigations have reached back within the shadow of the early church, pronounce such practice as being Apostolic, and as having been in general use among the early Christians and among the Apostles themselves. Hence, then, so far as this argument relates to the point at issue in support of the proposition, the fact is clearly presented that the early church, under the direct administration of the Apostles, had a meal in connection with the Eucharist called the Lord's Supper.

I now call attention to the gentleman's criticisms. His first criticism was upon first Corinthians xi: 17 to 20. He gave his exegesis of that passage. I want to run over this as minutely and carefully as time and circumstances will permit. I begin reading at the 17th. verse: "Now, in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse."

Now, why is it that he did not praise them? He answers that: "For first of all, when ye come together in church, I hear that there be divisions among you; and I partly believe it."

Now, why does he partly believe that there are divisions among them? In the 19th verse he goes on: "For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore in one place, this is not to eat the Lord's Supper."

Now, he does not deny the fact that there exists an institution termed the Lord's Supper, but he tells them, "*Your* coming together is not to eat the Lord's Supper." Now, why? There must be some reason why their coming together was not to eat the Lord's Supper. What reason is that? He says, "for in eating every one taketh before other his own supper." They did not take before each other the Lord's Supper but they took their own supper; and what

is the result of this eating their own supper? He says, "And one is hungry, and another is drunken," or "glutton." He calls it their own supper. The reason he makes it their own supper is because of the personal manner, and the unholy manner in which they partook of it. Making it their own supper.

Now, what is the Lord's Supper? The Lord's Supper, of course. My brother will admit that, I think—is for the children of Christ. The children of Christ are represented as a family, and God is our father. Then the Lord's Supper must be this family meal—this Christian meal—the meal for all of God's children, just like we have the family meal in our common family. And in order that it may be the family supper they all prepare the table and gather around it and eat the supper together. Suppose that the daughter would prepare the evening meal, then when it was prepared sit down and partake of it, refusing to allow her brothers and the family to partake with her. It would not be the family meal, would it? It would only be the daughter's meal. She would make it her own meal, selfishly, by prohibiting the members of the family to partake with her. But when she would prepare the supper and place it on the table, and all the family could kindly and lovingly gather around the table and eat that supper in common, it would then become the family meal. Just so the Lord's supper is for the Lord's children. And down here at Corinth was the difficulty—some took before others their own supper, and they ate and were drunken—ate too much—ate it in a gluttonous manner, while others who had none were deprived, and hence, were hungry; therefore all of God's children did not have the privilege of partaking of it, and it made it an individual or selfish or party meal and not the Lord's Supper. Paul did not reprove them for eating supper. There is no reproof for their eating a supper in this chapter, but only for the manner in which they ate it. Go back to where the Lord instituted it. The supper was prepared and placed on the table. Jesus came with his disciples and they sat around the table and all partook of it in common. There was Jesus, the head, and the disciples, the believers, all partaking of that supper in common. It was the Lord's Supper, because the Lord and his little family, not family in the flesh, but in the spirit, were partaking of it. So when Paul goes to the church at Corinth he finds that some of them do as that daughter did. They brought food, and instead of placing it on the table in the Lord's name, and then allowing all their brethren to gather around and partake of it as the Lord's meal, as the Lord's supper, why, some of them sat down and took it alone and refused the others an opportunity to eat. Hence, they made it their own supper. But if they had placed it on the table, and all partaken of it together in common, some of them would not have been hungry and others drunken, but there would have been plenty for all, a modest meal, and none would have been turned away hungry and none drunken. He did not reprove them for eating a meal, but for eating it in the manner in which they did, degrading it from the position of the Lord's Supper down to their own selfish, individual meal, refusing members of the body of Christ the privilege of partaking with them. That is all the correction there in that. Now, then, you get that idea before you and I say this: If the church

at Corinth had come together and placed the meal on the table and then surrounded the table, rich and poor alike, and partaken of it in the Lord's name, none would have gone away hungry, none would have been drunken, and hence the Apostle would never have brought in his reproof, because these are the features that he reproves.

He says, "If you are hungry, eat at home." That is correct. If you are hungry, eat at home. When you come to the house of God, don't come to satisfy your physical wants; don't come only just to satisfy your hunger, but come to eat it as this family meal, with the spiritual relation that you sustain toward each other, and that love you should have for each other. I will show you after a while its significance. I may as well do that now, if you will turn to Luke xxii., 16. Jesus while eating a meal—you may call it a passover, or supper, or whatever you please—but Jesus said while eating that meal: "With desire I have desired to eat this passover with you before I suffer; for I will no more partake of it until it is fulfilled in the kingdom of God." The paschal lamb was to have its fulfillment in Jesus; but this supper that Jesus partakes of here with his disciples called the Passover, is to be fulfilled in the kingdom of God and not in his death, as the paschal lamb was to be fulfilled. That is what the Apostles were to partake of the Lord's Supper for. It is to have its fulfillment in the kingdom of God, when all the family shall assemble, in the evening of the world, around the marriage supper table of the Lamb, and all be united at one great supper and feast to which this only points forward. I may call attention to that again.

He spoke of the days of the Apostles as being a crude, incipient state of the church. I have always been taught that that was the brightest age of the world, and I have often thought that I would like to have lived back among the Apostles, when the glory of God, through the Holy Spirit, came down and men were influenced by the spirit direct and walked in the glad way of salvation. I think it is one of the grandest ages of the church. Christianity in all its purity, in all of its gloom, in all of its glory and grandeur, shone forth under the direct administration of men moved by the power of the Holy Ghost. It was not a crude, incipient state.

He says he will prove that the supper is the Passover. He wants to enter on the affirmative. He has the privilege to do so. He can seek to prove whatever he pleases. I have no objection.

He says I had better not use German. Well, I suppose I have the privilege of using it if I please, and I shall certainly use German, or any language that can be of benefit in this discussion to establish the doctrines of the Gospel.

I know that the term *deipnon* was used as quoted by Seiss in Homer for breakfast, but that was not in the New Testament; and when he was replying to all that along there, he was replying to Dr. Seiss and not to me, for I only read the extract from Seiss, and you people can read that carefully when the book comes out.

His author that he talked about—Smith—says that *deipnon* was the chief meal of the day, or the one I read, and he says it was often prolonged into the night.

MR. DILLON.—Didn't you say it was Brown?

MR. BASHOR.—Brown; yes, I believe it was Brown. You turn to Brown, and he tells you it was taken towards evening and was often prolonged into the night.

He talked about birds; said that birds didn't eat at night. Then he caught himself up on that a little slick when he commenced concerning owls. Owls are birds of prey, and some eat at night. He had better just confine himself to bats. But bats are not birds. You ought to study ornithology.

He talks about brother Beer's work; says he could not read it; it made him tired. I would not doubt that it did make him tired, simply because it did not say what he wanted it to say. I am sure that Elder Beer's work has been received with favor by critics all over the country; and the inconsistency that he sees in Beer's work is because he does not teach what he wants it to teach. Probably he is one of those kind of men we meet sometimes who, if a thing does not read just their way, don't want it to read at all. I know that Dr. Seiss does not practice the Lord's Supper as he says the meaning of *deipnon* would imply, and that was the reason why I was so particular to read Seiss. He tells you when I quote from men who do believe that doctrine that they are not good authority because they are partial. When I read from authors who do not practice that, he says they are not good authority because they do not practice it. Why, then, to him nobody is good authority. If a man practices what he preaches, he is not good authority. If he does not, he is not good authority. Therefore he is not good authority at all. I read Dr. Seiss because I thought he was the best authority when he brings in evidence contrary to his practice. When scholarship demands and the facts of ancient history demand that he shall make statements contrary to his practice, I hold that he becomes stronger authority on that account, and hence I introduced him.

He says he would like to eat the supper when Jesus did. Notice the little quibble. I was surprised that a man of his learning and general knowledge would use such an argument. He says that we do not keep the supper if we take it in the evening, at the time Jesus did. He says Jesus took it in the evening of the day and that would be about noon in America. Well, don't he know that the Gospel was not made for a particular locality; that the point is in time of day and not in locality. When we in America partake of the supper in the evening, we follow the terms of the command; and when they in Palestine partake of the supper in the evening, and they in Germany partake of the supper in the evening of the day, and they in the far regions of the north, or in the distant plains of the sunny south partake of the supper in the evening of the day in that country, why, they follow the terms of the precept or example of Jesus Christ. Hence, that is of very little force.

He called attention to *baptisma* or *baptiso*, and to the passages of Scripture to which he referred the other day in Corinthians, and I remembered that I did not answer those Scriptures. Brethren told me about it after the proposition had been discussed, and I had forgotten it. I will not answer them now, more than to say that those passages of Scripture that he quoted the other day prove my point. The point that he sought to make the other day was not

that they did not mean immersion, but that they did not mean three dips. Don't you remember he said all these persons were not dipped into Moses three times? He did not deny that it was a burial, but said it did not imply three dips. Hence there is no argument in that. It points to nothing.

I now introduce a second argument in favor of the proposition, and that is drawn from the language of the apostle John, from Luke and from Paul. John, speaking of the supper at which Jesus washed his disciples' feet, calls it a supper only; Matthew calls it a passover; Luke calls it both passover and supper; Mark calls it a passover; and I have sometimes thought that probably they called it that more from common usage than anything else, just like we do our plows. You remember years ago our plows were all made of wood, and we are accustomed to call them mold-board plows to-day, when there is no board about them. We have changed to cast steel and iron, but we still attach the same phrase or the same language when speaking of the plow. [*Time expired.*]

Mr. Dillon's Second Address.

Gentlemen Moderators, Respected Hearers.—Suppose we take hold of the handles of that mold-board plow and see how that looks. That is not a uniform name, is it, by which they name plows now-a-days, not the name by which they call all plows—"mold-board plows?" The fact is, the matter well represents under another illustration how people are changing, and changing for the better. Why, they tell me that even this brother has nearly got a mourner's bench in his church. He clears a bench and his people come out and sit on it or stand by it, or something. They have nearly got a mourner's bench. I know a better story than that on that line. There was an old bachelor once that had a pair of silk stockings, and whenever he would start away, before starting, fixing up, he would say, "Sister, would you please get me my silk stockings?" She would get them out of the drawer and he would put them on. But eventually the feet wore out, and she had to foot them; there was no silk to foot them with, and she footed them with cotton; and still he would say, "Sister, get me my silk stockings." Finally the legs wore out, and he had her knit them up. Still, when they were all cotton, he would say, "Sister, please get me my silk stockings." That is a better story than his, is it not? And it indicates another point: How our good German Baptist brethren are coming over to our theories and modes and practice, and still they call themselves by the same name. That is a happy thought, it seems to me.

He speaks of their feast having been distinguished by holy mirth. Well, religion in its purity is a grave thing. Truly a proper cheerfulness is always commendable. But they got too much mirth and hilarity in it at Corinth,

He then quotes from Brown on *Agapae*. He says they were feasts celebrated toward evening. That would be as evening was approaching. Most learned authorities, he says, agree that the Apostles and early christians did celebrate an *Agapae*, feast of love. Now, what is this to the point one way or the other? It is not pertinent. It is not, as Alexander Campbell would say, *ad rem*—not to the point. What difference does it make one way or the other whether they did or not? The question is, properly and truly, do the Scriptures teach that a full meal is to be eaten in connection with the Lord's Supper? And is he not playing around and trifling away his time on this question, just as he did on many others, without giving you Scripture? What is he reading from? The Bible? No; he has Mr. Miller's book there, and he quotes from Dr. Seiss, Dr. Brown, Dr. Smith, and so on—this man and that—and Mr. Beer. I don't know what sort of a distillery that Mr. Beer is, or what kind of beer he makes. I would like my brother to go into it and grapple with the Scriptures, the Bible, God's Word. Just show me that the Bible teaches clearly that there is a full meal to be eaten and both myself and my brethren will consent to it and will practice it. Why I know that there was a feast called *Agapae* just as well as you do; but it was not pretended by the primitive christians that that was instituted by the Lord to be perpetuated. Church historians do not affirm that it was of divine authority, not at all. Why, look here. I can prove to you from the Bible—I will not have to go to church history—I can prove to you, as clearly as anything can be demonstrated, that circumcision was really practiced for some time after it was abolished. There were disputes among the Apostles and primitive christians as to whether men should be circumcised or not. There was a dispute that was fierce as to whether Timothy should be circumcised or not, and Peter went over to Galatia to disaffect the minds of the christians there in relation to the question of circumcision, and some of them thought they ought to be circumcised and keep the law of Moses. I can prove that. But does that prove that circumcision was to be an ordinance under the new dispensation? I can make a much stronger argument in favor of circumcision going into the new dispensation than you can of this *Agapae*, and give you Scripture for it, instead of church history, etc.

Again, he quotes from Kitto: "The primary celebration had impressed the love of the feast," etc. But Kitto does not say that the Lord instituted it, does he, to be perpetuated? Nothing of that sort. It was a sort of respect or reverence they had for it. They did not pretend it was a divine institution.

And then he got too much of a good thing. He got into his quotation where they celebrated it at first daily. Well, if that was the earliest history of it, why

don't he do it daily? Why not be apostolic and do it daily? If that was the way they did, why don't you celebrate it daily?

Then he quotes from MacKnight—"After he had eaten the Passover, celebrating the communion or supper." Why, of course; that is all right. MacKnight is clear on that matter. That was the way it was done. The Passover, which was the institution under the old dispensation, was celebrated by Jesus. And notice there how he gave evidence against himself. In his other discussion, I believe, with Mr. Bergstresser, he claimed, if I properly understood it, that the Lord did not eat the Passover at all before his supper—that is, the genuine Jewish Passover. I would like him to explain a little on that point. MacKnight simply refers to the fact that they took the regular Jewish Passover, and then upon the eve of that, or at the close of that, the Lord's Supper was instituted.

Then in first Corinthians, 11th chapter and 20th verse, he interprets wrong there, I am sure: "When ye come together therefore into one place, this is not to eat the Lord's Supper." "Your coming together." Did you notice he emphasized that. "*Your* coming together is not to eat the Lord's Supper"—because they did corruptly—did wrongly. No, Paul does not say "*Your* coming together;" he says, "*This* is not to eat the Lord's Supper." That is, it is not the design of it that you eat the Lord's Supper. He says that the contrast is this, that some ate their own that they brought there, and did not divide with the poor, and that is what Paul complains of. Then why does not Paul, when he comes to set it forth in order, tell them how to manage it? After finding fault with them and censuring them for their fault, why does he not state the proper order of eating that supper? That would be natural. Suppose I were to come into the church and find a disorder in your church—find something wrong—I should first tell you of your wrong, tell you, "you are not doing this just right"—just like I did tell you about your not washing feet right. My brother promises some reformation in that matter, as you know.

Well, now, what should I tell you next? I should tell you next how to do it right, should I not? Does Paul do that? No, sir; you all know that. You all know that instead of doing that he tells them how to celebrate the communion of the bread and wine. That is what he does. As you saw, as I read and explained it and as the Scriptures teach it. Instead of telling them how to manage a supper—a full meal—he never does a thing of that sort—he immediately proceeds to tell them how to celebrate the communion of the bread and wine, and that alone. That, to my mind, is conclusive upon that point. Paul

was logical. My brother says he did not reprove them for eating a meal, but for their abuse of the meal. No, sir. He tells them if they are hungry to eat at home. They have houses in which to eat. They are not to degrade the church of God by eating there. They have houses in which to eat, and they should eat at home. When they come there, it is for another purpose; it is for the communion of the bread and wine.

Then, what a strange interpretation we got in relation to the question of the kingdom of God from Luke. I was surprised to see what an exegete my brother is on that passage. Now, I want to turn to it and look at it, and show you its meaning. Luke xxii: 15, 16, "and he said unto them, with desire I have desired to eat this passover with you before I suffer." He calls it a passover, don't he? "For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Until it be fulfilled—"I will no more eat of this until it be fulfilled in the Kingdom of God." And *fulfilled* here means that it be repealed—repealed by the thing signified by that type taking its place. Christ said, I am not come to destroy the law and the prophets, but to fulfill. How did he fulfill the law and the prophets? Every law was a type; they prefigured what he should do, and when the substance came, the type fulfilled, the real and type, then that fulfilled the type. That is what he means here. He repealed by fulfilling the ceremony of the passover. It was the last genuine passover that was ever celebrated by divine authority, and was regularly done by the Savior, and now it was ruined. That was accomplished; that type was fulfilled. Now, it ceased, and now this, the substance of it, or this that should represent it in the new dispensation, comes in and takes its place in the bread and wine which he immediately instituted to be celebrated in the kingdom of God, in the church of Christ; that is the meaning.

He says that christianity was not in its crude incipient state. I am willing to stand the test before enlightened investigation on this question. I admit there were privileges then; I admit all he says. If we were to look at this matter fairly, there perhaps would be no difference at all. They had privileges. For instance, they could look right on and see how a body baptized. That was a great privilege, of course. They were under the immediate teachings of the Apostles. But the church in many places was taken right out of heathenism, and wonderfully crude views existed, as would necessarily be the case in taking men out of a state such as they were found in, and in elevating them, developing them as christians. That is as clear as can be to any mind. Why, the fact that they there at Corinth entered into a Bacchanalian feast for the communion

of the bread and wine shows that wonderful corruption had entered in there. We have better, greater light than they had—greater privileges. I rejoice to live in this age of the world; and eventually I believe it will be still better. Light shining elevates, refines, ennobles.

He says bats are not birds. Well, they fly around like birds, and look like birds in the air; and I wonder if he is right sure that ornithology teaches that they are not birds. The fact is, if they were to get their eyes open, they would fly in the day time. You know it has gone into an adage—"blind as a bat." Now, I think if some people were to wake up and open their eyes it would do them a wonderful sight of good in religion.

There was an old man sometime ago appointed an administrator of an estate, and he started off to a place where he wanted to go. He never rode in the cars before, and he wanted some one to go with him in the train. He didn't know but they would run off the track, or whistle so loud as to hurt him—something might occur, and he got a man to go with him. They could not get to sit side by side, and finally they ran into a tunnel, and the other man said, having had some experience, "Now, that will scare the old man." When they ran out the tunnel the old man was standing up with his eyes shut. Said he, "John, John, I was struck blind a minute ago." "No, No," he said, "you were not, just open your eyes and you can see." He thought he was struck blind when they ran into the tunnel. So I say if these good friends were to open their eyes a little, they are not blind. They can see as well as anybody if they would open their eyes and look at religion fairly in the face. I have as good stories on hand as he has, I assure you. I never allow a disputant to get ahead of me on that line. He says that Beer's work has met the approval of critics. I question, sir, whether any very able critics have ever read it, unless it is myself, and I didn't read very much in it, I confess. I do not suppose it has passed under the eye of our eminent critics, or ever will likely.

But now I want you to notice that we have not had the Scriptures. Seriously and candidly, a little Scripture with me goes a good deal further than a great deal else of somebody else's statement. Just a little Scripture right to the point, but a good deal of Scripture to the point is better still. I wish my brother would take it up from the Scripture standpoint and look at it there—not from Miller's work and those works he is quoting.

He says the Gospel was not made for a single locality. So I say. It was made for the natives of China bound in by their stone wall and sea line. It was made for men of every clime. But are there trine immersionists and men

partaking of the supper as a religious ordinance in every clime to-day? No, sir; they are limited to a narrow scope of this country. And the fact is, if the view he maintains is Gospel, and that alone, then it was made for a narrow space of the earth—exceedingly narrow, if a man cannot get religion and get into Christ unless he is baptized three times face forward, and eats his supper, gets his feet washed and goes through these ceremonies. I can tell you again, as I told you before, it is the narrowness of narrowness.

He says that these passages in Mark and first Corinthians, that I referred to the other day, and to which his attention had been directed by some one—that I quoted them to prove that they did not show trine immersion. That is not the case. I first showed that it is true that in its classical sense it never meant trine immersion, of course, and then in its Scriptural sense; and also that the Scriptures gave it in certain places where it indicated that very little or no water was used. In one instance, indeed, perhaps no water was used, none that we know of certainly, where, of course, it could not have meant an immersion, as in the cases cited. He could not grapple with that at all. However, that bore equally against both those views of baptism.

Now, I wish to present something on the other side of that matter. I want to show you what the Supper is. He will not take up the Scriptures, or has not thus far, and I want to show you the nature of the supper that they did eat. And I suppose that my brother will have the honor to admit that if it was the genuine Jewish Passover and nothing more, they have no authority for continuing it. The Jewish Passover is abolished. If it was the Jewish Passover, then my brother has no authority for it. Now, let us see what it was. I cite you first to Matthew xxvi, beginning with the 17th and closing with the 29th verse. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the *Passover*?" To eat what? To eat the *Passover*. "Where will you that we prepare to eat the *Passover*?" That is the question. And he said "go into the city to such a man and say unto him, the Master saith, my time is at hand; I will keep the *Passover* at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the *Passover*." The *Passover*; how frequently it repeats it! Why, it seems to me if a man's skull was of the ordinary size, he could get it through his brains. The *Passover*! "Now, when the even was come he sat down with the twelve, and as they did eat he said, verily, I say unto you that one of you shall betray me." That fixes it as the same meal that is referred to by John, so I maintain. "And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me. The son of man goeth as it is written of him; but woe unto that man by whom the son of man is betrayed; it had been good for that man if he had not been born. Then

Judas which betrayed him answered and said, Master, is it I? He said unto him, thou hast said." That fixes it as being the same that is referred to in the thirteenth of John, for it is described there also. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat, this is my body." Having celebrated the Passover, then Jesus broke the unleavened bread, and gave it to them to eat, instituting now the communion of the bread and wine. "And he took the cup and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my father's kingdom." That is the testimony of Matthew indicating and showing that it is the Jewish Passover.

What says Mark in relation to this matter? Here is the statement of Mark: Mark, 14th chapter, beginning in the closing part of the 12th verse: "Where wilt thou that we go and prepare that thou mayest eat the PASSOVER? And he sendeth forth two of his disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And whosoever he shall go in, say ye to the good man of the house, the Master saith, where is the guest chamber, where I shall eat the PASSOVER with my disciples?" The PASSOVER. Who could help but see what they were to eat? "And he will show you a large upper room furnished and prepared, that ye may be ready for us. And his disciples went forth and came into the city, and found as he had said unto them; and they made ready the PASSOVER." Can't you understand it yet? Why, I can understand it, and I guess you can. "And in the evening he cometh with the twelve," etc. I will read on: "And as they sat and did eat, Jesus said, verily, I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful and to say unto him one by one, Lord is it I? And another said, is it I? And he answered and said unto them it is one of the twelve that dippeth with me in the dish. The son of man indeed goeth, as it is written of him; but woe to that man by whom the son of man is betrayed. Good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and break it, and gave to them, and said, take, eat; this is my body." That was the institution under the new dispensation, to be continued by us. "And he took the cup, and when he had given thanks he gave it to them; and they all drank of it. And he said unto them, this is my blood of the New Testament which is shed for many. Verily I say unto you I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Then turn to Luke and hear what he says in relation to this matter. Luke xxii, beginning with the eighth verse: "And he sent Peter and John, saying, go and prepare us the PASSOVER." That is emphatic enough, is it not? "that we may eat. And they said unto him, where wilt thou that we prepare? And he said unto them, behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in, and ye shall say unto the good man of the house, the Master saith unto thee, where is the guest chamber, where I shall eat the PASSOVER with my disciples?" Can't you understand that? Of course you do. "And he shall show

you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the PASSOVER." Now you understand it, don't you? Do not read it this way lightly, I assure you. I respect God's word, but I want to make it emphatic, so you will see precisely what it was. "And when the hour was come he sat down, and the twelve Apostles with him, and he said unto them, with desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, take this and divide it among yourselves; for I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks, and break it, and gave unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood which is shed for you."—[*Time expired.*]

Mr. Bashor's Third Address.

Mr. President, Ladies and Gentlemen.—I call attention to an argument that I had expected to introduce in support of the proposition that the Lord's Supper is a full meal to be eaten in the evening of the day only, and that is that the supper of which Jesus partook with his disciples before his betrayal was in the evening of the day. We found our practice upon the example of Jesus as it is presented to us in the Gospel. That the supper of which he partook was in the evening of the day I presume will not be disputed; and to show the character of that supper, I am called upon by my opponent to prove that it was not the Jewish Passover. I shall undertake to show precisely when and where it was observed; but, however, I presume the matter of where it was observed will not be disputed. It was in the city of Jerusalem, the evening before his crucifixion; and if you will turn back to the Old Testament Scriptures concerning the observance of the Passover, the time it was to be killed, the manner in which it was to be observed, you will find in the twelfth chapter of Exodus, that the Paschal lamb was to be killed in the evening of the fourteenth day of the month. That is, in the close of the day. The time was measured then from six in the evening till six next evening; and instead of their day beginning at twelve o'clock at night, as ours does, it began in the evening. The Passover was killed in the end of the day, and eaten in the night, which would be in the beginning of the fifteenth day of the month; and by turning to other Scriptures you will learn

that the fifteenth day of the month every year was to be a holy Sabbath or a holy convocation. Keep in view that fact, because there are some circumstances connected with the history of the supper of which Christ partook that show that it was partaken of at the same time that the regular or legal Passover was to be observed.

I will begin where my brother closed his discourse, and pass on through the Scriptures. I began at the thirteenth chapter of John; and he admitted in his last address that the supper recorded in John the thirteenth is the same supper recorded by Matthew, Mark and Luke. Hence there is no dispute as to whether it was the same occasion or not, because he admitted that in his last speech.

The thirteenth chapter of John reads: "Now *before* the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him," etc. That is the record that John gives us—that the supper which Jesus ate was *before* the feast of the Passover. The feasting upon the lamb was termed the feast of the Passover. It was not the feast of unleavened bread, but the feast of the Passover, the eating of the lamb, and it was before that that Jesus partook of the supper. After he had washed the disciples' feet and eaten the supper and taken the communion, he went out of the house over the brook Cedron into the garden of Gethsemane, and was apprehended by the Jews, or the parties who came to arrest him, and taken before Caiaphas for trial, and in the twenty-eighth verse of the eighteenth chapter of John we read concerning that trial. Remember, this was after Christ had eaten his supper and was on trial before the rulers. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves (that is, the Jews) went not into the judgment hall, lest they should be defiled; but *that they might eat the Passover*," going to show that the proper time for eating the Paschal lamb had not yet come. The Jews had not yet eaten that lamb; and for that reason they went not into the hall; they wanted to remain clean that they could eat the Paschal lamb at the proper hour. Hence Jesus did not partake of it at the regular time, for the regular time, the end of the fourteenth day of the month, had not yet come.

I call attention to Luke xxiii, 54. Jesus had his trial, and was crucified, and in the evening he was taken down from the cross. "And that day was the preparation, and the Sabbath drew on." The fourteenth day of the month was the preparation day. The Passover was to be killed in the end of that day; and yet

at the very hour that the Passover was to have been killed, Jesus was lowered from the cross, and hence had eaten the Passover of which he partook with his disciples about twenty-four hours before. Hence he could not have partaken of the regular Passover, or the old Jewish Passover at the appointed time. He quoted this morning that passage that Jesus would not break the law. I say then, if Jesus partook of the Jewish Passover, as he intimated, that he was a transgressor of the law, by taking it too soon—taking it at the wrong time. I therefore turn his own argument and clinch it—that Jesus did not transgress the law; therefore he did not partake of the regular Jewish feast.

I offer another argument in connection with this to prove that point; and that is, that the Paschal Lamb pointed to Christ. Christ was to be the true Lamb. Every year the Passover Lamb was to be slain for the sins of the people for that one year; and it was a type of Christ, the true Lamb of God. When Jesus came he was to take the place of that Lamb. The year before that the Passover had been observed legally for the last time; this year it was not to be the Paschal Lamb that was to be slain for the sins of the people, but Jesus was to be the true Lamb of God slain this year in place of the old lamb, or the lamb from the flock; and hence it came to pass that Jesus, the antitype, the true Lamb of God, took the place of the Paschal Lamb this year and died at the appointed time. I admit that what Jesus ate was a Passover. As I stated before they had been accustomed to calling it a Passover, and at the time that Matthew wrote he called it a Passover; and at the time Mark wrote he called it a Passover; but when Luke writes he calls it also a supper, a term that was never applied to the Paschal Lamb. Then John, who wrote some time after Matthew, Mark and Luke, some time near the close of the first century, when they had come to call it by its true name and had dropped the old term *Passover*, calls it a supper only, which shows that it was not the Passover. And if you will turn back to Exodus, you will find that when they partook of the lamb from the flocks at the Passover, it was not to be sodden with water. This supper that Christ ate with his apostles was sodden. You go back to the old law, and you will find that when they partook of the true Passover they were not allowed to go out of the house before morning. You come to Jesus, and when Jesus partook of the supper he did go out of the house before morning. Therefore, if he argues that Jesus did partake of the true Passover, he makes him a transgressor, in having the supper before the time that it was commanded, and in going out of the house before morning.

Now, I want to give you another thought. When the Jews partook of the Paschal Lamb, it pointed them back to Egypt and forward to Christ, and was to

have its fulfillment in the crucifixion and death of Christ; but this supper or passover that Jesus partakes of has another design—another object. And what is it? Luke xxii, 15-16: “And he said unto them [that is, Jesus said unto the disciples while they were eating their supper], with desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” The idea is: “I will eat this supper with you now, and it will be the last time I will eat it with you until I eat it with you in the kingdom of God. When the kingdom comes the supper will then be prepared, and I will eat it then with you in my father’s kingdom.” That is the difference between the Lord’s Supper and the old Paschal Feast. The Paschal Feast pointed the Jew forward to Christ; the supper that Christ ate points the christian forward to the true kingdom of God, and hence is not the Jewish Passover in design, and not to be fulfilled when that was fulfilled. That is a plain matter, and I think you can readily comprehend it. He says he will not partake of it any more until it be fulfilled in the kingdom of God. Then he will partake of it again in its fulfillment in the kingdom of God. In another place it is called the Marriage Supper of the Lamb that will be eaten in the kingdom of God in the evening of the world, when all the saints shall gather around God’s throne, and the ransomed and the redeemed shall be there, and those who are robed in white and who have been washed and had their garments dipped in blood will eat that supper anew, and it will be fulfilled. I see, in this supper that Jesus ate, a grand design, and it is so held by Christ and the Apostles, as I will show further on.

Now we come down to the 20th verse, and notice what Luke calls it: “Likewise also, the cup *after* supper.” The cup is not the supper, nor any part of it, but it is given *after* the supper. That is the difference between Luke and Mr. Dillon. Mr. Dillon says the cup is a part of the supper; Luke says the cup is given after the supper. Now, who is the best authority, Luke, the Evangelist, or Dillon, the United Brother? Which will you take for good authority in this instance? I will take Luke and say that the cup was given after the supper.

MR. DILLON.—So will I.

MR. BASHOR.—Then, if it was given after the supper, it was not the supper. I don’t know, after he makes that admission, but I ought to sit down. He yields the point. He says that he says it was after the supper too. Then if he does, it was not the supper. Then I ought to sit down. That yields the point.

MR. DILLON.—You may.

MR. BASHOR.—Do you admit that that is yielding the point?

MR. DILLON.—I admit all it proves. •

MR. BASHOR.—It proves that the cup given after the supper was not the supper; and if you admit that it was given after the supper, that will settle it.

MR. DILLON.—You can sit down or go ahead as you would rather.

MR. BASHOR.—I will sit down then. That proves that the cup was not the supper nor a part of it, if it was given after the supper.

MR. DILLON.—Are you read for my speech?

THE PRESIDENT MODERATOR.—Yes, of course; we want you to take up the time.

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Mr. Dillon's Third Address.

Gentlemen Moderators, Respected Hearers.—I do not know why Mr. Bashor wishes to sit down, unless he is tired. There is nothing in my admission or consent that proves anything at all in his favor. Luke and I agree, and he and I and Luke and all agree on this point: that the cup was given after supper; and, indeed, in two senses. But what proof is there in that in relation to this supper not being the Paschal supper? That is the question. You noticed his argument—and I was most wonderfully amused, brother Hanger, at his argument. I could have saved him more time by a very few words of explanation. He need not have put in this plea at all. It will have no bearing when I come to make my statement. I do not claim, brother Bashor, at all that Jesus partook of the Paschal supper on the fifteenth day of the month. I do hold—and there, my brother, I agree with you again—that the Jews partook of it then. The Jews partook of it on the evening of the fifteenth. He told us that correctly. They killed their lamb on the afternoon of the fourteenth, and then on the beginning of the fifteenth they ate the Passover. There is one fact that this Mr. Beer does state very correctly: their days began differently from ours. Their days began as our would if ours should begin at six o'clock in the evening. There is no dispute at all, I suppose, on that point. The Jews killed their Passover, and that was their custom at this period of time, on the afternoon of the fourteenth day, and then, the fifteenth coming in at six o'clock, in the beginning of the fifteenth, which embraced the night, they ate the Passover Jesus ate it

the night before—the night of the fourteenth. The first part of the day was the night with them, you know. Jesus partook of it on the fourteenth, and the Jews partook of it on the fifteenth; and hence brother Bashor very truly (and I agree with him on that) comes in with his statement showing that the Jews had not yet eaten the Passover. Hence they would not go into the *pretorium*, or into the presence of Pilate, or into the judgement hall, for fear they would defile themselves. Now brother Bashor comes in with this plea: he says that if Jesus ate it before they did, he broke the law. I say no. I shall show you clearly—brother Hanger, watch me closely now, and see if I don't do it well—I will show you clearly from the law of God that it required them to eat it on the fourteenth and not on the fifteenth. If I make that point clearly, I annihilate my brother's position, and his cause sinks to rise no more—has a true immersion. That is a fact, isn't it, brother Hanger?

THE PRESIDENT MODERATOR.—Did you intend to use the word *immersion*?

MR. DILLON.—Yes, a true immersion—to sink to come up no more. That is the true import of the word *immersion*. I said it thoughtfully.

Now let us see whether they were to eat it on the fourteenth or fifteenth according to God's law. You all want to know the truth in this matter, don't you? And I want to present the truth. He says if Jesus ate it the day before, he broke God's law. Turn to Exodus xii, 3: "Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: Every man, according to his eating, shall make your account for the lamb. Your lamb shall be without blemish, a male of the first year: Ye shall take it out from the sheep, or from the goats; and ye shall keep it up until the fourteenth day of the same month." Notice the preposition: *Until*, not *into*. That would mean just up to that time "And ye shall keep it up until the fourteenth day of the same month"—the month Nisan. "And the whole assembly of the congregation of Israel shall kill it in the evening," or literally rendered, "between the evenings." That is, as the thirteenth was going out. "And they shall take of the blood, and strike it on the two side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh *in that night*." Now, notice. It is six o'clock at evening. Just when this day arrived, and between the days, just as the sun was setting, one day dropping out and the other in, they were to kill it, and then they were to eat it. It says, "*that night*," and that was the fourteenth. "And they shall eat the flesh in that night. Roast with fire, and unleavened bread; and with bitter herbs they shall eat it." Then the twelfth verse: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast." Then again the fourteenth verse: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Again, in the eighteenth verse: "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth

day of the month at even." Then it was to begin on the fourteenth, as soon as it arrived. They were to kill the lamb, and were to eat it on the fourteenth; and if they waited till the next night to eat it, that would not be the fourteenth, for at six o'clock the next day the fifteenth arrived, and that would not do.

You ask: "Does this agree with the statements of God's law throughout?" I say it does. I turn to Leviticus xxiii, 5, and read: "In the fourteenth day of the first month at even is the Lord's Passover." Do you notice that? He admits that the Jews ate it on the fifteenth. He is right on that matter; but the law of God required it to be eaten on the fourteenth. Don't you see? Of course you do. You all see. "In the fourteenth day of the first month at even is the Lord's Passover;" and if they should carry it on till the next evening, it would be the fifteenth, and that would not do.

Let us see further. We want the whole testimony in relation to this matter. There was an arrangement that if there were persons that were ceremonially unclean when this occurred, just one month later at the same time they could celebrate it, as you who have examined the matter know. Go to Numbers ix, 10, and you will see how that provision stood. "Speak unto the children of Israel, saying, if any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the second month at even, they shall keep it, and eat it with unleavened bread and bitter herbs." The fourteenth, don't you see? You all see it. And it will go on the record and show it to be so.

Once again. Numbers xxviii, 16: "And in the fourteenth day of the first month is the Passover of the Lord."

Now, I have looked up with care the Old Testament law on this matter, and I have given it to you from the various books. "In the fourteenth day of the first month is the Passover of the Lord." You heard him say, and he said rightly, that the Jews celebrated it on the fifteenth. Those Jews departed from the law of God; and if Christ had eaten it at the time the Jews did, he would have violated God's law, for God's law demanded that it should be eaten on the fourteenth day. Don't you see? Jesus ate it a day earlier than they did, and did it without varying God's law; and I have presented abundance of testimony from God's law to that effect.

You say, "Has anybody ever understood it so?" I refer you now to the commentary of Dr. Tholuck, one of the ablest Germans. How does it look now, brother Hanger? Pretty well, does it not? I refer you to the commentary on John by Dr. Tholuck. He is speaking of this very matter on which brother Bashor has been discoursing. He says: "When the law of Moses commands [Leviticus xxiii, 5; Numbers ix, 3] the Passover to be eaten on the fourteenth of Nisan, between the evenings, this does not mean the end of the fourteenth of Nisan, but the end of the thirteenth and the beginning of the fourteenth; as appears beyond all contradiction from Josephus. (*Antiq. II, 5.*) If this be true, as true it is, we then have at once an easy and unforced solution of all the difficulties." That is how that matter stands, exactly. Christ ate it at the right time. He ate it on the fourteenth, while the Jews ate it on the fifteenth; and hence all these difficulties

vanish and disappear. It was the genuine Passover fulfilled according to God's law, and my brother cannot get out of it. He may twist all he pleases and try his very best; he cannot get away from it. I have given you the testimony of God's law that it was to be eaten on the fourteenth day of the month, and Christ did eat it on the fourteenth. That is the way it stands. That is an important point. I am glad that I have the privilege of speaking upon it to-day, and defending Jesus, and defending all the evangelists. It is the true solution. Some persons have supposed that John, in the passages quoted, contradicts Matthew, Mark and Luke. No, sir; looking at it in the truthful light of the testimony of God's law, they harmonize. John tells us of the Jews' method or custom, and the others tell us of the true practice of Christ, which was according to God's law. So, then, Christ did not break the law of God. He kept it. If he had eaten it the next evening, he would have broken God's law, as the Jews were doing.

He says that it was not sodden at all. You know and I know—and I have examined that matter with care—that there were changes in the law after its first institution. A number of changes occurred afterward by divine authority. And the Jews brought in some things in addition, too, in relation to the Passover. For instance, the requirement that they should not go out of the house until morning, simply related to the first Passover. They were not afterwards to strike the blood of the lamb on the lintels of their houses either. A great many peculiarities of the Passover were confined to the first Passover. It was not celebrated in precisely that way afterwards; and there were divine injunctions for changing.

He wonders, too, if it is not sodden at all, how—I don't know whether he did or not; he alluded to something of that sort—how they could thus dip in any substance. They had a sort of vinegar, a preparation, as told us by Dr. Smith and a number of other authorities, into which they dipped on that occasion. At any rate, if you were to roast a lamb, I judge there would be some substance that would fry out of it; and even roasting it on the fire thus, when you would lay it on the plate, I judge that from a good fat lamb, such as they killed on those occasions, there would ooze something of the substance. They had a preparation, a sort of vinegar and other substances, in which they thus dipped. So there is no difficulty along that line at all. It is perfectly clear.

He speaks of the passage, "I will not any more partake of it until the Kingdom of God." He says that indicates that he would eat of it again at some future time. I say it does not. There we get even again—a square pull between us, don't you see? Now, what does it mean? If it meant that, it would mean that he would come back into his Gospel church here sometime and partake of it. Did you ever see him? He is a lovely being, of course; but he has not been back into his Gospel church here. It does not refer to that at all. No such meaning as that is to be attached to it.

Now, I have shown you, as you notice, that it was the genuine Jewish Passover of which Christ partook. I give you the testimony of Matthew in relation to this matter, Matthew calling it the Passover, Mark calling it the Passover repeatedly, as I showed you, and Luke calling it the Passover repeatedly. The disciples at the proper time, for Jesus was a great teacher and had instructed them correctly in God's law, asked him where they should go to prepare the Passover; and they went, in conformity to his bidding, and found a man carrying a pitcher of water. They were to go with him to an upper room. They were to ask him, "Where is the guest chamber, where we shall prepare to eat the *Passover*?" Preparation went on all right. Jesus said when he was up there, "With desire I have desired to eat this Passover with you before I suffer." He ate the genuine Jewish Passover according to God's law, and observed it strictly.

Now, suppose you were to say that that is to be continued. Suppose you take that figure—that type; carry it over into the christian church; you cannot do it unless you take the Passover. It was the Passover; nothing else; you cannot get out of that honorably in any way. No, sir. Well, suppose you take that over and say honestly, "After all, I cannot establish the fact." Suppose you say that there was another supper instituted to be continued, but it was the Passover, which it was evidently. Then I say again that you need righting up some. Anybody that thus observes it needs righting up. What did they have in this Passover? There was a lamb slain. Do you, my dear friends, my christian brethren and sisters, kill a lamb and partake of a lamb on those occasions? No; my good brother Murray tells me that some beef is taken and prepared. I suppose it is prepared very nicely, because these good sisters of the German Baptist church are good cooks. I compliment you on that. You prepare it nicely. If you would only let me, and just regard it as a common supper, I would like to eat with you sometime. Bless you, I love you. I would like to eat a good meal with you at some time. I would take it with the same respect that I would reverence a meal at your own tables. You are good cooks, almost every one of you. Well, they prepare some beef. Where do they get any Scripture authority for preparing beef? Why don't you take a lamb and kill it if you want to celebrate the old Jewish Passover? There has been some disagreement in certain localities that I know of in relation to this matter. You have no authority for any such supper; evidently none. The Scriptures do not justify you in anything of that sort. It was the Jewish Passover; just that, and no more; and that was abolished. Christ was slain, and he is our Passover, and there is represented his death and sufferings in the communion, the bread and wine. I love to talk about the death of Christ; he did so much for me. He did everything for me in his death; and when I am off on the district serving as Elder, every Sabbath almost when I have quarterly meeting I am in the midst of the communion, and I love that sacred service, the partaking of the bread and the wine, solemnly and sacredly, in commemoration of the dying love of the blessed Jesus—that death that atoned for my sins and for your sins; that death that by faith in

it releases me. Oh, I love to speak of the death of Jesus, and I love to think of commemorating his death.

It was said by a skeptic at one time: "As long as christians observe the Lord's Supper with each other, the communion of the body and blood of Christ, we can not break down christianity. It refreshes their minds. It gives them a vivid recollection of the death of their Savior. We can not break down christianity as long as they observe those memorials." It is not the real body nor the real blood of Christ—we do not pretend that; it is a gracious memorial by which he is remembered. There is in my album, or rather in the album of my little girl, a picture of my mother, who reared me, and nursed me, and cried for me, not many miles from here, as many of you know, and over whose grave I have stood and wept, and whom I expect to see in a few days again, if God permits me. I take out that picture of my mother. I say that is my mother. I love to look into that countenance, into which I used to look when a boy. It reminds me of mother. So I take of these emblems, and they remind me of the blessed Jesus and his death for me.

It is said that some time ago there was a man out on the streets of a certain city who was inquiring for a man that was buying up rags. "Why," said a policeman, "what do you want with him?" "O," he said, "nothing that you care for particularly; I only want to find him. Have you seen anything of him?" "Well, I don't know. What do you want of him?" After being urged and urged repeatedly, he said, "Why, this: we had one dear little daughter, a lovely child, and she died. We buried her away in the earth. And there was one little dress that was hanging up in the house that we thought we would keep to remember our little girl by. My wife was bundling up some rags to sell, and inadvertently got that precious little dress in; and I am looking for him, that I may get that dress back." It was not of much value to any other heart, was it? It was valuable to them. It was a sacred memorial. It was a *souvenir* to their hearts, because it commemorated, it represented that blessed little girl that they had laid away in the silent grave after placing the kiss of love on her cold cheek. So I say I love these emblems. There is no authority at all for partaking of a full supper. "The kingdom of God is not meat and drink. It is righteousness, and peace, and joy in the Holy Ghost," says Paul. That is what it consists in. It does not consist in good suppers—nothing of that kind. It is righteousness, and peace, and joy in the Holy Ghost; that is what it is.

So that, ladies and gentlemen, I have clearly shown you that it was, as stated by God's word, the regular, legal Jewish Passover that Christ ate. My brother thinks it is vital to his point to show that it was a separate supper. He made his effort, and has most signally failed. He made his effort on the ground that the Jews were found, after Christ had eaten of it, on the next day waiting in expectation and unwilling to defile themselves, so they might eat the Passover. Very well. They had put it a day too late, and Christ had eaten it on the fourteenth day of the month, when God's law required it to be eaten. So he did not violate the law, but observed it—kept it—fulfilled it; and it was evidently the Jewish Passover, and nothing else.

Now, my friends, I hope that all of you will trust in God. Be christians. Do not, as I have so often exhorted and advised you in this discussion, trust in anything else but the living God. Put your trust in Him, and be true christians. As I was coming to this discussion, I said to myself, "Now, I must try during this discussion to drop some words incidentally along, at least, that I trust may lead somebody to Jesus. If I could be instrumental in leading somebody to Christ, it would gratify me more than the correction of a text or a triumph over one that is opposing me, even though he be in error. I love to see men and women come to Christ and be christians. During the twenty years that I have been out preaching the kingdom of God I have seen hundreds flock to Jesus and his cross. Some of them have already fallen in the race, and have gone to heaven. I hope to meet them, and I hope to meet you and to greet you and live with you forever when the day of life is over.—[*Time expired.*]

Mr. Bashor's Fourth Address.

Gentlemen Moderators, Ladies and Gentlemen.—I now call attention to the criticisms offered by Elder Dillon in his last address. He labored chiefly to show that the proper time for keeping the Passover was in the beginning of the fourteenth day of the month. He made a number of statements, to which I call your attention before I enter into an examination of his exegesis of that subject. First he stated that the Jews had placed the Passover twenty-four hours later than it was originally established. Where he has authority for stating that the Jews placed the Passover thus twenty-four hours later than God commanded it he has not informed us. He has framed a theory, and then he makes the case fit the theory. He imagines that the whole nation of the Jews did not understand the law of Moses, and hence had transgressed it; and during this discussion, if you remember, he stated that the Jews were very particular regarding the law. Then if the Jews as a nation were very particular regarding the proper observance of the law, by what system of reasoning or right of supposition shall we come to the conclusion that a whole nation, without any cause or reason whatever, would violate the great command of God by placing it twenty-four hours different in point of time from what God established it?

Another thought that I present here is that while Jesus in his life and teaching made especial mention concerning a number of things in which the Jews had transgressed, he never in a single instance accused them of changing the Passover from its proper time.

Now, I invite his attention to some Scripture, and also brother Hanger's. Brother Hanger and I are going to leave a tilt after awhile. He is getting the advantage of me by listening to this. In the twelfth chapter of Exodus, beginning with the twenty-ninth verse, it states the proper observance of the Passover; that they were to keep the Passover up until the fourteenth day, and then kill it in the evening, and eat the Passover on the night in which they killed it. They took the lamb, kept it as the Lord directed, killed it in the evening of the fourteenth and partook of it in the night time, "and it came to pass, that at midnight"—that is, while the children of Israel were all in their houses—"the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dungeon; and all the first born of cattle, and Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night and said, rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said, also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men, and the people took their dough before it was leavened." They did not stay over another night, but took their dough before it was leavened. "The people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders, and the children of Israel did according to the will of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth." That is where they started from. Remember, now, that at midnight the Lord passed over, and the first born of Pharaoh's nation were destroyed. Then Pharaoh and the Egyptians arose and sent the Israelites forth, even before their bread had time to leaven. Any lady knows that bread would have time to leaven in a very short time. But it was the same night.

Now turn to Numbers xxxiii, 3, and it tells you at precisely what time they left Egypt. "And they departed from Rameses in the first month, on the fifteenth day of the first month." They did not leave on the fourteenth day but on the fifteenth day of the first month, "on the morrow after the Passover."

Now, we have the matter properly presented. They killed the Passover in the end of the fourteenth, or in the evening. That is, the close of the day.

Evening then was the close of the day, or the end of the day, as we now call our evening. They killed it then, and after that partook of it, and at midnight the Lord passed over and destroyed the first born; and before it was yet day, Pharaoh and his hosts came and urged the children of Israel to leave, and gave them what they wanted; and they left in such a hurry that they did not even have time for their bread to leaven; and it was on the fifteenth day of the month—on the morrow or on the morning after the night. That settles his long and labored exegesis.

Now, I hold that according to the command of God, in the strict statement of the record, they killed the Passover in the end of the fourteenth, and in the night after they killed it, or the fore part of the fifteenth, they ate the Passover, (see Smith's Bible Dictionary on Passover) and next morning, or on the beginning of the fifteenth, they left Egypt in such a hurry that their bread did not have time to leaven. Now, if it had been that they ate it in the beginning of the fourteenth and did not leave until the fifteenth, they would have had time to leaven bread. That is just a common sense question that these ladies who know anything about cooking ought to know. Hence I say that the whole Jewish nation until the time of Christ probably observed the Passover by killing it in the evening or in the end of the fourteenth day of the month; and hence when Jesus was apprehended on the fourteenth day of the month and came up before Pilate. The Jews had not yet eaten the Passover, but wanted to remain out of the house for fear they would be defiled and could not eat it. It shows that the Jews still held to the strict letter of the law and intended to eat it at the proper time.

And this is another argument I introduce, based upon the type and the anti-type corresponding in point of time. Jesus was the true Passover lamb that year, and he must die at the time the Passover lamb should be slain; and hence, the Passover lamb being slain in the end or evening of the fourteenth every year, Jesus came up at the proper time, and in the end or evening of the fourteenth was crucified upon the cross in fulfillment of the law—the true lamb of God, who should take away the sin of the world.

Now I return to the thought as I found it in the twenty-second chapter of Luke—that after the supper he took the cup; that the supper pointed forward to the time when it would be fulfilled in the kingdom of God. The Passover was to be fulfilled in the death of Jesus, but this supper that Jesus partook of was to be fulfilled in the kingdom of God, showing that they are not the same, because they could not be fulfilled at the same time. Any man knows that. If he could show that they were both to be fulfilled at the same time, then he would have an argument; but when he knows, and I know, and every scholar knows that the Passover was to be fulfilled by the death of Christ, and that Jesus said this supper

that he partook of was to be fulfilled in the kingdom of God, they have not the same design; they do not typify the same thing, and are not to be fulfilled at the same time. Therefore they are not the same.

Then I go over to Corinthians, and show you that Paul, in speaking of the Lords' Supper and the Communion, says: "In like manner also the cup after the supper." Paul does not call the cup the supper, nor any part of it. "Likewise the cup also *after* the supper." That is, Jesus took the cup after he had supped. Hence Paul holds that the cup was not the supper nor a part of the supper, but was given after the supper. But he and his brethren call the cup and the loaf the supper, and yet both Luke and Paul state that the cup was given after the supper. Therefore it could be no part of the supper.

Now, I want to read again this language of Paul in Corinthians concerning the supper. "When ye come together, therefore, into one place, *this* is not to eat the Lord's Supper." What does he mean by "*this*?" Why, their coming together. "This coming together of yours is not to eat the Lord's Supper." Now, why? "Because in eating every one taketh before another his own supper, and the consequence is that one is hungry and another is drunken. When ye come together into one place, this coming together of yours is not to eat the Lord's Supper; because if it were, you would all put it together and eat together. But when some eat and others have none, you make it a party meal. You destroy it. If you would only place it together, you would make it the Lord's Supper."

He says that Paul goes to work then and explains how it is to be done. I simply say that when they received the institutions of God's house in the first place they were told how to perform them; and now, when they have corrupted the supper and these institutions, Paul writes to them and simply mentions wherein they have corrupted them, and that corrects the whole thing.

Then he goes on: "And if any man hunger, let him eat at home." Yes; that is the right doctrine. To satisfy your hunger, you must eat at home; but when you come into the house of the Lord you must put it together and all eat it; because you come together as God's children, rich and poor alike, and eat it in the name of Jesus, pointing forward to its fulfillment in the kingdom of God; and that makes it the Lord's Supper, in design and in truth; and as the supper that Jesus partook of was to have its fulfillment yonder, why, it is the same supper carried on, the same purpose, and among the same people, and will be fulfilled yonder, and you will all eat with Jesus anew.

Then he comes down to the twenty-third verse, and comes to another matter: "For I have received of the Lord that which also I delivered unto you." What was it that he received of the Lord which he delivered unto them? Why, that which he had received of the Lord and had delivered unto them, the same as the supper, was that Jesus, the same night in which he was betrayed, took bread, blessed it, and said: "Take and divide this among yourselves." Likewise also the cup after he had supped, saying, "divide this among yourselves." This cup

and loaf together form the communion, which was given after the supper, and which the Apostles had also received of the Lord as well as the supper, and given unto them; and you can not find anywhere from the beginning of Matthew to the "Amen" in Revelation, where the term *supper* is applied to the communion. Over here in the tenth chapter of first Corinthians, it is called the "communion"—the cup of communion and the loaf of communion, the communion of the body and the communion of the blood of Christ; and throughout the whole New Testament Scriptures it is called the cup and the loaf.

As this is my last speech, I simply sum up the whole thing in this one thought: That we go back to the example of Jesus Christ as a people. We say that we are christians just as far as we follow Christ; that if we follow Christ and are like Christ, we are christians. When Jesus came to commune with his disciples, he entered into the upper chamber; they gathered around the table, on which was spread a meal; and after he had sat down at the table and arose and washed their feet; and when he had washed their feet, he said: "Ye ought to do as I have done to you." Then he sat down at the table, and they began to eat the supper; and while they were eating supper, he said to them: "With desire I have desired to eat this supper, or Passover, with you before I suffer; for I will not any more eat thereof until it be fulfilled in the kingdom of God." He points to its fulfillment, when he will eat with them again in the kingdom of God. After that he took the cup and the loaf, and said: "Divide this among yourselves. As oft as ye do it, ye do show forth the Lord's death till he come."

Now, we have three institutions. We have, first, feet-washing, which taught them a lesson of humility, and is practiced to-day, by which we show our love to one another and our love to Jesus by walking in his foot-steps. Then we have the supper, which points forward to the time when it will be fulfilled in the kingdom of God, when we will all eat with Jesus, and he will gird himself and serve us. Then we have the cup and the loaf, which point back to the cross. The supper points forward to the kingdom of God. Feet-washing is a lesson of humility to keep us walking in the right way.

Now I will give you a fair example of it just as it stands. In a few weeks, probably, it will be announced that the United Brethren are going to eat the Lord's Supper. You walk to church Sunday morning about ten o'clock, or eleven; the people gather; the pastor preaches a sermon; then the Scripture is read and prayer offered, and the people come forward and partake of the cup and the loaf, and call it the Lord's Supper! Ten o'clock in the morning, or in the morning before dinner—about noon! Then they depart reverently to their homes. In the evening, it is announced, another class of people over here, called the Dunkards, are going to partake of the Lord's Supper. You go with your Bible in your hand, early in the evening; and when you reach the house you find them seated around the table, on which is spread a supper. After you enter the house, you see them arise from the table, see them wash each other's

feet, and while they are washing feet they talk about Jesus and his example, and exhort one another to humility, and when that is done they sit down and partake of the supper, and talk about its being fulfilled in the Kingdom of God, pointing each other to the time when this supper shall be fulfilled up yonder in the Father's Kingdom, and with all the Saints, the sanctified and the redeemed they shall sit around the table in heaven and eat and drink with Jesus; and when they do that then they will take the cup and the loaf and exhort each other, and point each other back to the cross, where Jesus suffered and died that they might live; and when that is done, they will sing a hymn or offer prayer together. Now you have the practice of the two churches; and I tell you if Elder Dillon could only go back to the time of Jesus, and see Jesus partake of that supper in the upper chamber in Jerusalem and wash his disciples' feet, and just sit and witness that communion as Jesus held it, and could go back with his views to-day, and not know it was Jesus—just sit off and see them eating there, and some one should ask him, "Elder Dillon, where have you been?" "Why," he would say, "I was down here to an old Dunkard love-feast." Then he would go out next day, probably, if some one had asked him, and preach a wonderful sermon against that kind of practice; and yet that is precisely the practice of Jesus and of our church, and there is the difference between the practice of his church and the practice of the church with which I stand identified.

And now, dear friends, our discussion is brought to a close. Almost one week of labor has passed by. I have labored among you to present what I conceive to be the teaching of the Gospel as it is in Christ Jesus, with a desire to draw men to a closer love of God. And now, when our meeting closes, you can look back, and when you talk about this discussion, you will find a line of things from the beginning of the discussion that I have been affirming, and every one of them you will find in the Word of God; and the system of religion in whose defense I have spoken you will find a system that will invite men to it. It has something tangible in it, that will give men the light to practice and the understanding to walk in it—a system around which men can cluster with love to Jesus and faith toward God.

How about my brother? I do not doubt but what he is honest. Sometimes men are honest when they are wrong. But from the very beginning of this discussion till now, has he told a single soul how to become a child of God? Has he plead for any system by which any soul can be enlightened? He has only made the thing as dark as Egypt. He has only negatived and denied the whole way through. He has no system, he has nothing by which a single soul can be brought to the cross; and you may look with all your might, with prayerful hearts, and with a desire to see the matter, and there is not one of you that is outside of any church—I will not appeal to you, sisters, nor to you, brethren, nor to the sisters and brethren who are in his church, but I appeal to the intelli-

gent minds in this community, there is not one of you that can find a single thing to which he has pointed a sinner except the naked name of Christ. I point them to the name of Jesus, to the blood of Jesus, to the grace of God, and to all there is in the Gospel. I point them to Jesus through the means that the Gospel has given us, that they may have life eternal—may come to Jesus and obey him, walk in his commandments, follow in his foot-steps, and finally have life eternal.

I have sought to present the claims embraced in my affirmative propositions as clearly as possible. But the discussion is now closing and I wish to tender to the Moderators for their excellent ruling, to the kind people who have attended and have patiently listened to the arguments and have manifested a christian spirit, and to the people of Louisville for their hospitality, and to my brethren for the christian spirit manifested by them during the debate, my heartfelt thanks. And now we separate never to meet again on earth as we are met to-day, and we pass on through life and finally when life with its labors is ended we all meet before *God* in judgment to receive the due reward of our labors. Farewell!
[*Time expired.*]

Mr. Dillon's Fourth Address.

Gentlemen, Moderators, and Respected Hearers.—It is with exceeding pleasure that I appear before you to speak in defense of the truth of God. I wish to say now that to me this has been a precious season. To stand up in defense of the Gospel of Christ against innovations, against the traditions of men is a matter that gives me—I say it to-day with an honest heart, in the presence of my Maker—real joy and gladness. I love to do it.

Now, as to the question as to whether it was the fourteenth or fifteenth day of the month on which the Jews were to partake of the Passover. I can make that matter, notwithstanding the blur he attempted to throw on it, just as clear as anything can be. It was clear before. He attempted to cast a cloud upon it; and the very Scripture he quoted, in connection with another passage, I will show you that he misrepresented; and I will show it to you clearly, too, all of you, so you can see it clearly if you will just look.

Now I want to trace the Scripture that he quoted. I might make a remark or two before I take that up. He asks, where is the authority for saying the Jews changed the time of the Passover? I will tell you. He said in his other discussion, which is already printed, and he has uttered it in this before you, which is going to be printed, that the Jews celebrated it on the fifteenth of

the month. That is clear. We both agree on that. There is no dispute about that. If he had disputed it, I could have proved it from various other authors—the best of authors. But now, didn't I present God's Word? I presented all that was stated in relation to the matter, showing that the law of God required it to be done on the fourteenth day of the month. If he and I both agree that the Jews took it on the fifteenth day of the month and the law of God required it to be done on the fourteenth, then the Jews must have missed the day some way, and were wrong. That is clear. You can all see that.

He says the Jews were very particular in keeping God's law. Ah, sir, don't you believe yourself! Christ does not say that. He makes general charges against them, not often very specific, as to corrupting. He says they had made void God's law by their traditions, and speaks of their corruptions. Why, they had said that a man might say to his father, "cor ban;" that is, "a gift, by whatsoever he might be profited"—that a man could neglect his parents. The law said they should honor their father and their mother, and they had got out from under God's law. They had kept up the ceremonies and the externals. The Jews are wonderful fellows for the external rites of religion, long flowing garments, and standing up and looking ceremonious and sticking to various rites as they interpreted them—they were wonderful hands at that. But they were not so particular about times and about the internal matters relating to the requirements of God's law, and they did shorten up this matter—couple it up shorter—so as to kill the Passover on the fourteenth—they would kill it on the afternoon of the fourteenth, and they concluded that that would be sufficient, and they would eat it on the fifteenth. I read you four passages of Scripture from God's Word, showing that they were required to eat the Passover on the fourteenth day of the month, and there is not a passage in God's Word to contradict it.

Now I want to notice the passages that he presented. Exodus xii, 29. I will read it, so as to get it before you: "And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dungeon; and all the first born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they

might send them out of the land in haste; for they said we be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders." You will remember, however, that there was no leaven put in their bread at all; they were forbidden to put leaven in their bread. Well, if you have not any leaven in your bread, I judge your loaves would not rise very well, would they? These women know another thing as well as what brother Bashor told them: they know that sometimes their bread does not rise well, and especially when there is no leaven or yeast in it. Don't you see the point? They were forbidden to put leaven in it. "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." Notice. They tarried there a little while—tarried the next day. That is, the day began at six o'clock, and that night, as though it were to-night, say, the angel that destroyed came over Egypt and killed the first born; and after this occurred, perhaps toward morning, Pharaoh rose up and urged them to leave Egypt. But they tarried a little. They did not go right off at once. They stayed a little while to get these things. They did not borrow in the sense of returning. They waited awhile—waited during the next day, and I will show you that clearly from the Scriptures—that they tarried during that day and went out the following night. "And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth." That is as far as he read. Now, we want to see the next passage. He simply wished to quote this, as I understood it, to get the next statement, Numbers xxxiii, 3; and there he defeated himself by reading that. Now, see. He got his starting point from that text, as I suppose. "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the *morrow after the Passover*." Don't you see? The Passover was a day before that. Now, what does the word *morrow* mean? Let us see what Webster says *morrow* means. He says: "The day next after the present." The fifteenth was the morrow after the Passover. Why, brother Bashor, if he wanted to twist things, ought to be wiser than to put the antidote in with the poison, didn't he? He did that very thing. The fifteenth was the next day after the Passover. Don't you see how I make connection and spoil his logic for him? Why, until a man takes a more truthful position than that, I can whip him every time. It is easy to do. When a man takes an untruthful position, I can correct him every time; and I mean to do it.

MR. BASHOR.—Would you allow me to make a statement?

MR. DILLON.—I believe I would.

MR. BASHOR.—I will read this for him and see if he can understand it. "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians." They went out on the morrow or the fifteenth, in the day time. If it would be the next night, it would be the next day, you see, a day too late.

MR. DILLON.—There is just where I am prepared to cut you off again. I have a sharp knife, and I can whittle you right off there again, because I have the passage marked to show that they went out in the night. Now, see. I will make good connection. Deuteronomy xvi, 1: "Observe the month of Abib, and keep the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt *by night*." That makes the case.

MR. BASHOR.—That is all right. It does not mean away over till the next night, though.

MR. DILLON.—Yes, sir, the next night. Don't you see? One passage says, "On the morrow." Brother Bashor tried to squeeze out there. He thought he saw a little hole to squeeze out at, by saying that this was night and the next day was during the day time of the next day. No, sir; they went out by night, and I have proved it; and so I make my case, clearly, and thoroughly, and indisputably. Brother Hanger, you will not have much to do when you come to your discussion. Your man is slain, and you will find him dead and gone. I hope he will live, however, physically and spiritually. So I make my case—no man can get around it by any sophistry at all—that Jesus was required by law to eat the Passover on the fourteenth day of the month. That is all clear, now, isn't it, brother Moore? Not a shadow of doubt hanging about that any more.

But now he says they were commanded to take the cup *after* supper. Why, of course,—*after this Paschal Supper*. I have made the case perfectly clear, that Christ did eat the Paschal Supper, and after that Paschal Supper, why, this cup—after he had supped. Now, that is just as clear as anything can be. I believe that every intelligent man and woman in this house sees that the case is made clearly and the connection shown. I do not believe there is a man or a woman in this house that is so ignorant that he would say that Jesus was required to eat the Passover on the fifteenth. I do not believe there is one that would rise up, in the face of this array of testimony in God's Word, no matter what your views were, and say he was required to eat it on the fifteenth. Hence

it was the Passover, and you brethren and sisters of the German Baptist church have no more authority for eating a supper than you have for circumcising persons. You have not one jot or tittle of Scripture authority for it. I have shown you that clearly; and I hope you will quit it, and be honorable about the matter. You want to be Scriptural, I believe. I have been Scriptural along this line of discussion, and I have shown my brother he was in error. I believe the fellow is conscious of it. I know it just as well as I know that I live, and I know that the German Baptist church is in error on that question; but I believe that they have been honest heretofore; I believe if they go on in it now they will not be. That is the way of it. Do not chide our folks any more, if you please,—I request it lovingly—for not eating a supper. There is no Bible for it. It is an invention of man; it is the tradition of men, without the authority of the Word of God, as I have clearly shown. Do not say, “You do not keep the commandments.” We do keep them. We keep all God’s Word requires. It requires, not a supper, as he calls it—I do not think it is proper to call it a supper; I agree with him on that matter; the Scriptures, I think, do not call it a supper; they call it a communion, and by other names, and I think perhaps it is more appropriate; I would agree with him on that matter. But for commemorating the old Passover, you might just as well get a flock of sheep, and get Aaron or somebody else to offer sheep on the altar. You can go back to the Old Testament Scriptures and find evidence that you ought to offer sacrifices, ought to sprinkle ashes and blood, etc.; and you would have just as much Scripture for it. Don’t you see? We are setting you right on Scripture. I guess that is what you want. I believe all of you are honest in your hearts. The difference between us is, we have the truth of God, and you have the traditions of men. We are both honest; but we are right and you are wrong about it. That is the way to talk. I like to tell men the honest truth about things.

He says that we come together in the morning at perhaps ten o’clock or a little later, eat the communion, and call it the Lord’s Supper. No, no, he has not been correctly informed. I at the present time have the honor to be the presiding elder in the Auglaize annual conference of the Kenton district, and I frequently engage in the administration of the communion. We have our preaching at half-past ten usually, and sometimes eleven,—and when I get up and preach to the people and have good things to tell them, I don’t stop right away; I preach awhile. I like to preach the Gospel of Christ, and I preach sometimes till it is about noon; and if you could hear me sometime, you would sit gladly and listen, I believe, and I would like to have you in my audience—any of you, or all of you, even brother Bashor. Then we take up a collection; and,

brother Miller, that takes awhile, don't you know? We have other things that we notice also; and when we come to the communion, it is sometimes between twelve and one o'clock; and you know. That authority he quoted said sometime between midday and midnight; and that is the right time, don't you see?

He says then I would go to their church, and would see them partake of it in the evening; "and then," he says, "Elder Dillon would go away and preach against it." No, I would not; I do not spend my time when I go to preaching thundering against the German Baptist church; I try to preach the Gospel straight; and when I come into these debates, I set them right, and the Universalists, too. This is the first opportunity I have had with the German Baptists, and I rejoice in it exceedingly. But I have set the Universalists right, through the blessing of Almighty God, a good many times; and I love to do that, too. When I get up to preach, I do not go to denouncing other folks, and telling them, "You do not keep the commands." I preach the Gospel straight at men's hearts; and I thank God, that, feeble as my efforts have been, God has blessed them to the good of numbers of souls; some in this life; some have crossed the silent river, and live beyond the grave in the better land.

Well, now we have had a discussion for four or five days, haven't we? A pleasant time of it, to be sure. I leave you with the kindest and most pleasant of feelings. I leave you with the assurance in my heart that this discussion is going to be a blessing to you, and is a blessing to you; that it has done you good, and will do you good. I believe that it will do good to our German Baptist friends. I love them. Why, out in our country I often meet with their ministers at funerals. I never have had any discussion with them there at all. They and I have got along pleasantly. I have thought sometimes I would like to tell them about these matters; but we have got along very pleasantly; and out there they tell me that some of them are getting more spiritual, and are holding protracted meetings, too, and some of the older ones pray, and it rallies them a little. And I believe that I can say that I rejoice in my brother's efforts. He has a zeal for God, I believe, and I think he is going to do good in the church he is in. He is more progressive. Why, he does not look like a Dunkard, does he? No. He has shed the coat, I see. He looks lovely. Still, I do not wish to speak lightly of you that dress otherwise. It is your privilege. You shall not find me chiding you for that. I commended you for it, I believe, the other day. Dress as you please. But, above all things, trust in God with all your heart, and seek to find a home in heaven.

Brother Bashor thought he could prove that trine immersion was the only christian baptism. He did not start out on the line of God's Word. I know

that some of his friends were not satisfied with his effort. They supposed he would take me right into the Word of God and show me trine immersion in the Word of God. Instead of that, he started out in church history, and scouted around in church history for sometime. He got to one or two passages of Scripture but misinterpreted them, as I showed you, and did not grapple at all with the matter so as to indicate at all to you, I am sure, that trine immersion was the proper way.

Then we discussed the question of Baptism for the remission of sins. I urged that you could not trust to an outward form for the remission of sins—that it took something more than an external application of water to wash away the sins of men. And so it does. There again was a defeat.

Then the question of feet-washing came up, you know, and we discussed that; and it was necessary, if it be an ordinance, that it be commanded, and that it stand in the imperative mode. You friends of the German Baptist church thought it would be an easy thing for brother Bashor to show me in God's Word where it was a command. You had often heard it talked of as being a command. But when he came to the place, you found that he was not there. He could not show me that it was a command anywhere at all in the Word of God. I tried to have him do the best he could, and he did the best he could, but could not find a command in the English nor in the Greek, and then he went to the German and got a word there that in the German language has no imperative. *Sollen* in the German grammar has no imperative mode at all. He was defeated in the German again, and nowhere could he find it as a command. Hence I say once more to our German Baptist friends, don't chide us for not keeping the command of God on feet-washing, for your brother could not show a command for it anywhere in God's Word; nor can any other living man. It is not a command; it is not an ordinance of the church; and you must not call it that; for you call it what it is not when you so call it.

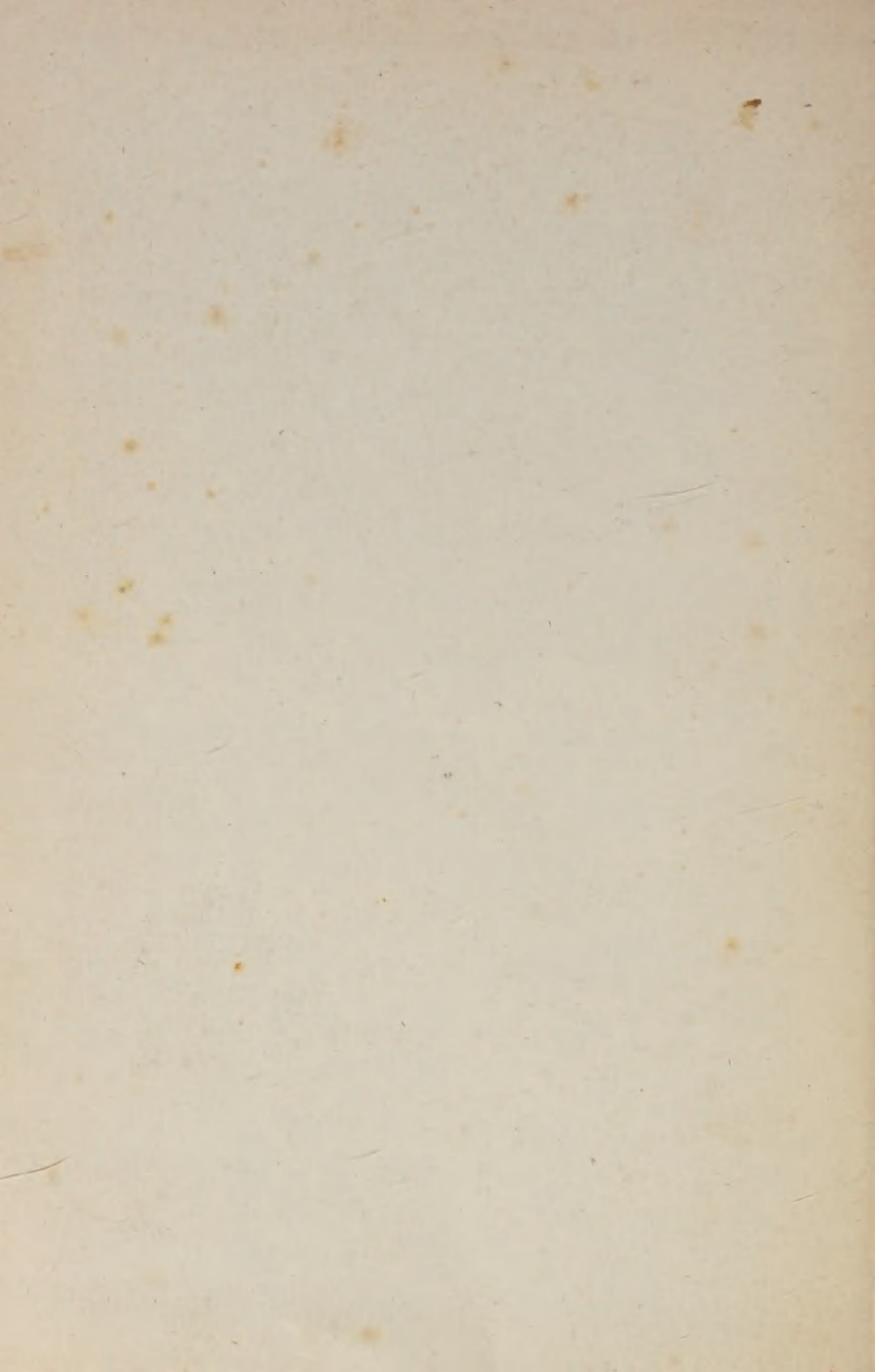
Finally we have discussed this last question as to a full meal, and I have shown you that what they claim was a full meal in the institution was the Jewish Passover. I have done it nicely, I think. I have done it in a gentlemanly way. I have done it, not by appealing to some church historian, but by giving you the direct statement of the Word of Almighty God, giving you the law and the testimony. And you believe it. I believe you all believe it, brother Bashor included, for he loves the Word of God, as well as I.

I wish to say, in conclusion, ladies and gentlemen, that it has been a pleasure to me to be here among you. While here I have looked upon some faces, and now look upon faces, that I have seen in other days. When I was a boy, I was among you. Brother Miller remembers how, when I was a poor boy, I came to Jesus, years ago, in a meeting held at the chapel near Harrisburg, and gave my heart to Jesus. After a year or two I started out preaching God's Word, and it will be twenty years next fall since I left my home. I remember the day I said good bye to my mother and started for my first field of labor. As I have

traveled over the plains of the Miami, I have thought of you often; I have wondered how you did; I have wondered how you were getting along up at the chapel. O I hope God's blessing is upon you up there! I think of you, I pray for you; and I wish to say to one and all, I hope that when the day of life is over, when its trials and sorrows, its tears and fears, its woes and cares, are all past, when we drop into the grave, we shall rise to live in heaven, and that I shall meet you there. Christians, I hope to be there, through Jesus' blessing, and I hope to see you there. You of the various churches, I hope to meet you on the immortal side of the grave.

Now, gentlemen Moderatars, I wish in all the kindness of my heart, to thank you for your attention, for your kindness, for the impartiality of your rulings during this discussion. And I wish to say to brother Bashor that I leave him with the kindest of feelings. I love him, and respect him, and I hope to meet you all in heaven.

THE END.



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Bashor, S H

The Louisville discussion on baptism,
baptism for remission of sin, feet washing,
and the Lord's Supper, between Elder S. H.
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